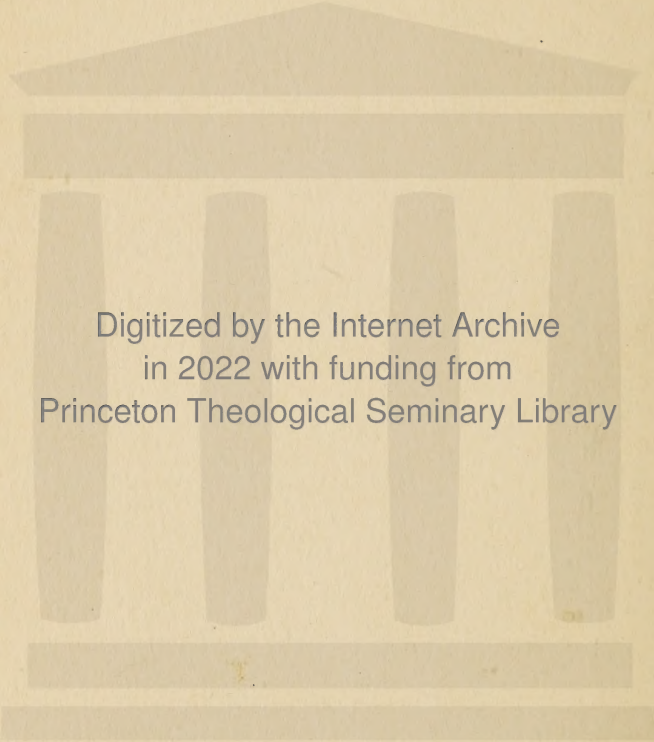




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The Bible and Christian Science

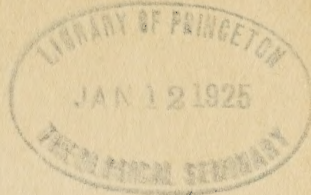
*A Review of "Science and Health With Key to the
Scriptures" in Relation to Holy Scripture*

By
ALLEN W. JOHNSTON

*Author of "The Roman Catholic Bible and
The Roman Catholic Church"*



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Introduction

AS few men have who write, Allen W. Johnston has the grace of tolerance and the pen of courtesy. His style is simple and direct; his writing is as transparently genuine as his life.

In reading the manuscript of *The Bible and Christian Science*, I was impressed, first of all, with the fact that, however widely some of his readers may differ with him, however earnestly any may question the wisdom of his searching Scriptural analysis of the faith to which so many thousands of his fellowmen have given their allegiance, no one will ever be able, in fairness, to charge him with literary trickery, narrow intolerance, or that bitterness of spirit which expresses itself in "invidious personalities."

In his Preface, and throughout the crowded pages which follow, Mr. Johnston has remembered that the grace wherewith we differ is from above, and that it is from thence we learn doctrine.

To those who accept the Bible as the inspired Word of God; who find in it the way of life; who take from its pages infallible directions for the guidance of the immortal soul, and who may have been deeply troubled by some of the omissions, as well as by many of the claims of Christian Science,

Mr. Johnston's book will come most opportunely. From the standpoint of Christian faith and experience, the volume is entirely constructive. It honours Jesus as the Christ, and, if it is searching in its criticism and condemnatory in its conclusions, responsibility must attach itself not to Mr. Johnston, nor to the supreme text-book which he has made his commentary and guide, but to Christian Science itself.

DANIEL A. POLING.

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Preface

PERSONS of various minds having varied walks in life have accepted so-called Christian Science as a belief or creed. It is proper, therefore, that the writer show due courtesy, although he finds the creed unworthy of the confidence placed in it by its adherents. This book is written with hope that it will be read by advocates of "Christian Science."

We find in "Science and Health and The Key" undue exalting of "Mind, Soul, Spirit," and God as "Divine principle of man," and "Christ existing in the eternal order of divine science," but do not find the spirit of the meek and lowly Jesus.

The beliefs of "Science and Health" are expressed therein from many standpoints and angles. In confronting these beliefs with Holy Scripture we quote from Scripture frequently and sometimes repeat the verses quoted so as to apply directly. We have endeavoured to avoid invidious personalities, and sought to follow the spirit of Christ, through whom grace is given to discern truth.

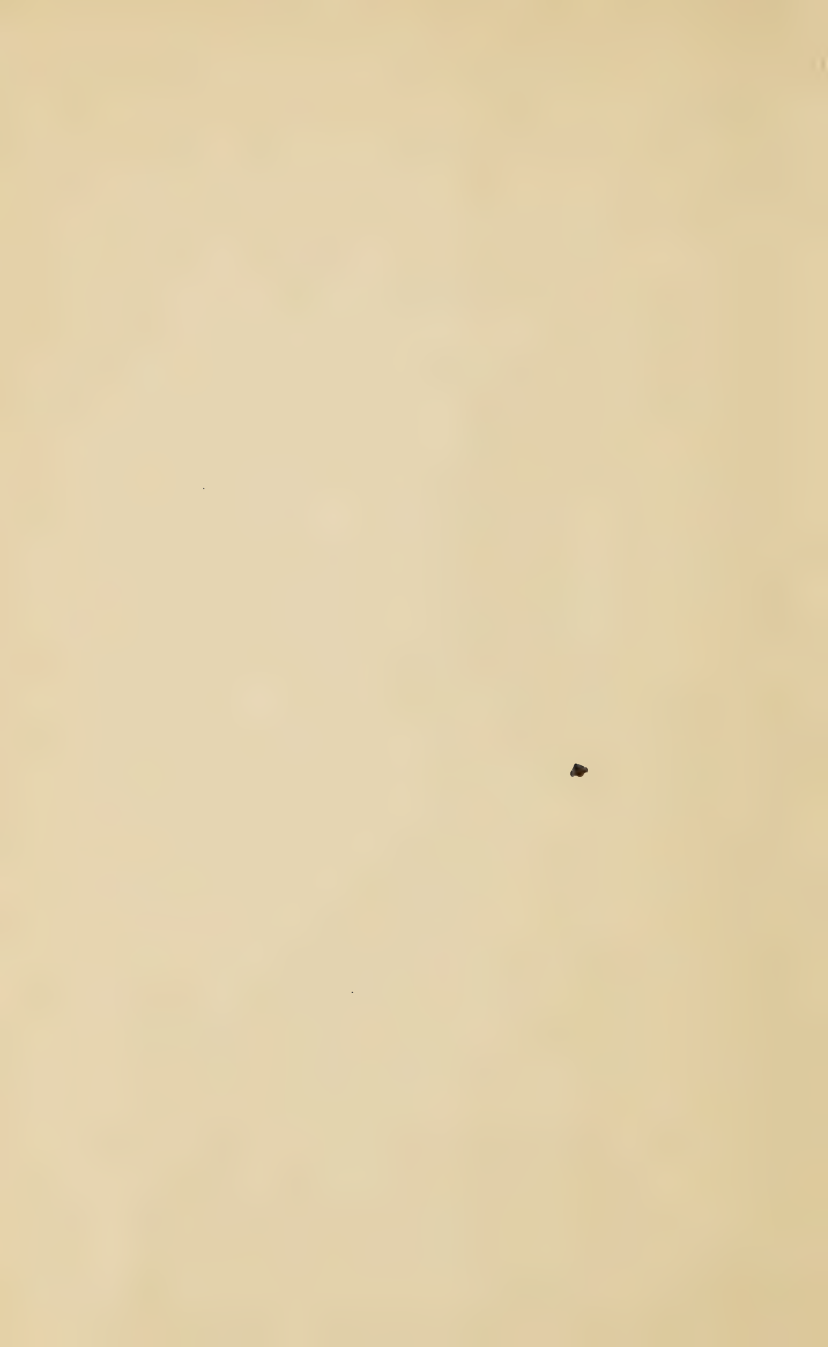
The author uses the abbreviation S. & H. for the book "Science and Health with Key to the Scriptures," (Copyright extended, 1917).

A. W. J.

Schenectady, N. Y.

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I

ATONEMENT—EUCCHARIST

“So shone the pale star to the prophet-shepherds; yet it traversed the night, and came where, in cradled obscurity, lay the Bethlehem babe, the human herald of Christ.”—S. & H. Preface vii: 4-6.

Thus “Science and Health” in its Preface begins with a denial of “The Word made flesh.”

“In the beginning was the Word, and the Word was with God, and the Word was God. . . .

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”—JOHN 1:1, 14.

“Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.”—MATTHEW 1:18.

Beginning thus wrong, it continues wrong throughout as we believe is herein shown.

“The time for thinkers has come. Truth, independent of doctrines and time-honoured systems, knocks at the portal of humanity.”
—S. & H. Preface vii: 13-14.

10 BIBLE AND CHRISTIAN SCIENCE

The doctrine that God is the Saviour, the Word made flesh, is time-honoured and stands. Truth is one of His names.

“Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.”—TITUS 2:10.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”—II TIMOTHY 3:16.

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”—JOHN 14:6.

“The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love.”—S. & H. 1:1-3.

If the above be true, why is the following question asked?

“Should we implore a corporeal God to heal the sick out of His personal volition, or should we understand the infinite divine Principle which heals? If we rise no higher than blind faith, the Science of healing is not attained.”—S. & H. 167:1-4.

On the way to church one May morning I added to the tulips plucked from my garden a few lilies from the Lord's garden (the broad field by the

wayside); those blossoms that toil not neither spin. Those pure and beautiful blooms came from the creator without the cultivating hand of man. Why should we doubt His making the Word flesh that He might dwell among us?

We hail as a blessing the fresh, invigorating breeze of spring, the wind that bloweth where it listeth. Why should we doubt its source, (the giver of every good and perfect gift) because we fail to trace the path whence it cometh and whither it goeth, hearing only the sound thereof.

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"—MATT. 6: 30.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—JOHN 1: 14.

"Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—JOHN 3: 7, 8.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—REV. 21: 3.

"The only civil sentence which he had for

error was 'Get thee behind me, Satan.'"—
S. & H. 7: 1.

The Saviour's rebuke to Peter was prompted by Peter's denial of the atonement, when our Lord told him that he must make atonement. The author of S. & H. also denies the atonement on page 18 of S. & H. as follows:

"Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. . . . He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility."—S. & H. 18: 1-3, 6-9.

"Then Peter took him, and began to rebuke him, saying, 'Be it far from thee, Lord: this shall not be unto thee.' But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."—MATT. 16: 22, 23.

When man is born again he does not reflect God, for atonement is the substituting in our place of Jesus Christ; He suffering the punishment for our sins, that through faith in Him we might be saved and be one with Him; not a reflection of Him.

"All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all."—ISAIAH 53: 6.

“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”—JOHN 17:21.

“Jesus acknowledged no ties of the flesh. He said: “Call no man your father upon the earth: for one is your father, which is in heaven.”—S. & H. 31.

The above quotation from Matt. 23:9 is not to be construed as referring to earthly parentage. Christ fulfilled the commandment, “Honour thy father and thy mother,” and in directing John to behold Mary, who bore Him, as his mother, He recognised earthly parentage.

In the verse preceding the one quoted, Jesus directed His disciples not to be called “Rabbi,” and neither were they to call any man upon the earth, “Father.” (See verse 9.)

Jesus again recognized the human ties of father and mother for others, when He replied to the rich young ruler:

“Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.”—LUKE 18:20.

“The Passover, which Jesus ate with his disciples in the month Nisan on the night before His crucifixion, was a mournful occasion, a sad supper taken at the close of

day, in the twilight of a glorious career with shadows fast falling around; and this supper closed for ever Jesus' ritualism or concessions to matter."—S. & H. 32-3: 28-1.

Far from closing His "concessions to matter," Jesus directed His disciples to commune likewise in remembrance of Him.

"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."—I COR. 11: 25.

It is also evident that He dined with His disciples on the sea-shore after His resurrection.

"As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. . . . Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? Knowing that it was the Lord."—JOHN 21: 9, 12.

And also that He sat at meat and brake bread for those with Him at Emmaus:

"And it came to pass, as he sat at meat with them he took bread, and blessed it, and brake, and gave to them."—LUKE 24: 30.

Also He directed the disciples' attention to His own person as one having flesh and bones.

"And it came to pass, as he sat at meat with them

he took bread, and blessed it, and brake, and gave to them. . . . Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—LUKE 24: 30, 39.

"Christians, are you drinking his cup? Have you shared the blood of the New Covenant, the persecutions which attend a new and higher understanding of God? If not, can you then say that you have commemorated Jesus in his cup?"—S. & H. 33: 27-31.

All Christians are sharing the blood of the New Covenant, otherwise they are not Christians.

"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. . . . And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—HEB. 12: 22, 24.

"If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or God with us; and if a friend be with us, why need we memorials of that friend?"—S. & H. 34: 6-9.

Memorials are because Christ commanded it.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which

is given for you: This do in remembrance of me.—
LUKE 22: 19.

“This spiritual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate. . . .

“They celebrate their Lord’s victory over death, his probation in the flesh after death, its exemplification of human probation, and his spiritual and final ascension above matter, or the flesh, when he rose out of material sight.”—S. & H. 35: 10, 11, 14-18.

But our Lord commanded His disciples after He had used the bread and the wine to do this in remembrance of Him. Whatever else is done by His disciples will not compensate for disobeying His command; nor was He finally to dispense with the body of His personality when He ascended from the mount, for the same Jesus that was taken up from them was to come again “in like manner as ye have seen him go into heaven.”

*“Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.”—*ACTS 1: 2.

While we do not know all that was “finished” when Jesus said, while on the Cross, “It is finished,” we do know that before He was upon the Cross He said to His Father in heaven:

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”—JOHN 17:2, 3, 4, 5.

It was not Christ without Jesus (who was named by the angel before he was born of Mary) but “Jesus Christ whom thou hast sent” that was to be glorified “with the glory which I had with thee before the world was.”

It was the Jesus who steadfastly set His face to go to Jerusalem “when the time was come that He should be received up,” who was with the disciples upon Mount Olivet when He ascended to His Father.

“And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem.”—LUKE 9:51.

It will be recalled that Jesus was to be glorified before the Holy Ghost was to be given, and that He had promised to send the Comforter when He went away. That He said to Mary Magdalene that He had not yet ascended to His Father, also that the promised coming of the Holy Ghost took place

on the day of Pentecost after His ascension from Mount Olivet.

May we not believe that while He was with the disciples upon the Mount Olivet He was to them the same Jesus they had known and that He received the glorifying from His Father when He ascended to Him? Thus, Jesus Christ, born of Mary, shall come again; this same Jesus who ascended into heaven.

"(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"—JOHN 7:39.

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."—JOHN 20:17.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—JOHN 15:26.

While Jesus was here the Holy Ghost was one with Him.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—JOHN 15:7.

The Holy Ghost is the One who leads to all truth.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."—JOHN 14:16, 17.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—JOHN 14:26.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—JOHN 15:7.

Scripture makes it plain that no spirit of man or truth of man, or principle in man, can supersede or come before Jesus Christ, the Truth or the Holy Ghost, sent to teach and to lead us into the Truth, Jesus Christ, "whom to know is life eternal."

Christian Science evidently does not do it. While visiting the sick is "pure religion and undefiled," it is never in Scripture the thing needful for the obtaining of eternal life; neither is the power of healing, as given to some of the disciples, a general acquirement to be obtained by obeying the requirements held forth in the Christian Science cult.

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same spirit. . . . For to

one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit.”—I COR. 12:3, 4, 8, 9.

“Divine Science reveals the necessity of sufficient suffering, either before or after death, to quench the love of sin. To remit the penalty due for sin, would be for Truth to pardon error. Escape from punishment is not in accordance with God’s government, since justice is the handmaid of mercy.”—S. & H. 36:4-9.

Truth pardons error through Jesus Christ. Suffering is not sufficient to remit the penalty for sin, “God is love”—He alone can remit the penalty.

“And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

*“And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.”—*I COR. 13:2, 3.

Truth does pardon error. The pardon is to those who believe on the Lord Jesus Christ.

“Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth

all thine iniquities; who healeth all thy diseases.”—
PSALM 103: 1, 2, 3.

“*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*”—ROM. 8: 1.

Note that the freedom from condemnation is for those who walk after *the Spirit*—“not a spirit.”

“*Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. . . . Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.*”—ISAIAH 55: 1, 7.

“*Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy.*”—MICAH 7: 18.

“*Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*”—ISAIAH 1: 18.

“*All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.*”—ISAIAH 53: 6.

“*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*”—JOHN 3: 16, 17.

“‘Be ye therefore perfect, even as your Father which is in heaven is perfect!’ ‘Go ye into all the world, and preach the gospel to every creature!’ ‘Heal the sick!’

“Why has this Christian demand so little inspiration to stir mankind to Christian effort? Because men are assured that this command was intended only for a particular period and for a select number of followers. This teaching is even more pernicious than the old doctrine of foreordination.”—S. & H. 37-38: 28-5.

If it is pernicious, as stated by the author of S. & H., why is the command of the Saviour to “do this in remembrance of me” made to be dead and not practiced by Christian Scientists?

“Now is the time for so-called material pains and material pleasures to pass away, for both are unreal, because impossible in Science.

“Who will stop the practice of sin so long as he believes in the pleasures of sin?”—S. & H. 39: 22-25, 30, 31.

It will be noticed that what is recorded in the Book of the Revelation had not taken place, but was shortly to come to pass.

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signi-

fied it by his angel unto his servant John.”—
REV. 1:1.

The time when pain is to pass away is not yet come—that time is mentioned. If pain were unreal there could be no necessity for it to “pass away.”

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”—REV.
21:4.

“Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.”—HEB. 11:25.

The pleasures of sin for a season are a reality, but the wages is death.

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”—
ROM. 6:23.

“Divine Science adjusts the balance as
Jesus adjusted it.”—S. & H. 40:8.

No science can take away sin. There is only one way for that.

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”—ACTS 4:12.

“The nature of Christianity is peaceful

and blessed, but in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us."—S. & H. 40-41: 31-2.

Scripture teaches that the nature of Christianity is to accept the salvation offered by Christ and to follow His teachings. To enter into His kingdom it is necessary to be born again, to put on the New Man.

"But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I COR. 2: 14.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II COR. 5: 17.

"The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie."—S. & H. 103: 15.

It pleased God to make the tree of knowledge of good and evil to grow. The existence of both good and evil are real, and are not suppositional.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—GEN. 2: 17.

Whatever the simile may be intended to represent

it is plain that both good and evil were, and are now realities. It was Jesus Christ who gave us the prayer, "deliver us from evil." It is also plain from Scripture that the human mind reasoned to the result of disobedience to God.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."—GEN. 3:6.

II

SCIENCE, THEOLOGY, MEDICINE AND PHYSIOLOGY

CHAPTERS one to five, inclusive, are given by the author of S. & H. to a discussion of prayer, Atonement, Eucharist, something of Marriage, Spiritualism and Animal Magnetism, from which discussion we have quoted in the foregoing chapter.

The author of S. & H. now takes up Science, Theology, Medicine and Physiology. We offer Scripture and comment upon her considerations under those headings.

“In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing.”—S. & H. 107:1-6.

The Scripture which fits best to such discovery as a revelation from God, is the following, written nearly two thousand years ago:

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit."

—I COR. 12:8, 9.

"There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one."—ACTS 5:16.

"But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house."—LUKE 5:24.

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—I JOHN 2:27.

First we learn from Scripture that healing is not in this age a discovery;—Second, that the healing by Christ and His disciples came from the anointing by Jesus Christ, and that no teacher was needed;—Third, that it was not by any learning through mind, spirit or soul of man that the healing came, but was by the power of God and by faith (the gift of God) in that power.

"If we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel that by the name of Jesus Christ

of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.”—ACTS 4: 9, 10.

We also learn from Scripture that healing was among the signs given by our Lord, and accompanied the purpose of our Lord's coming that men might believe and be saved.

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.”—I JOHN 3: 16.

“Whence came to me this heavenly conviction,—a conviction antagonistic to the testimony of the physical senses? According to St. Paul, ‘it was the gift of the grace of God given unto me by the effectual working of his power.’ It was the divine law of Life and Love, unfolding to me the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of all material things; and that immortal cravings, ‘the price of learning love,’ establish the truism that the only sufferer is mortal mind, for the divine Mind cannot suffer.”—S. & H. 108: 1-11.

Mortal mind is not the only sufferer. The divine Mind also suffers. Therefore, the unfolding here referred to by Mrs. Eddy could not have been from God, because God is both “life” and “love”—two of His names given in Scripture. Is there no suf-

fering of the Holy Ghost when grieved by His erring children so that He makes intercession for them? Was there no suffering by the Father when He gave His only begotten Son that believing we might have eternal life?

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."—ROM. 8:26, 27.

"In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."—ISAIAH 63:9.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted."—ISAIAH 53:4.

"According to the Scripture, I find that God is true, 'but every (mortal) man a liar.'"—S. & H. 113:23-25.

The words "liar" or "liars" occur about twenty times in the Scripture. In no case is it stated that every (mortal) man is a liar.

"I said in my haste, All men are liars."

—PSALM 116:11.

This statement is given as a hasty expression, not as an existing condition.

“For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid! Yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.”—ROM. 3:3, 4.

Paul here refers to the “faith of God” as true. The last sentence is one of comparison, but does not state that every man is a liar. Scripture does say, however, as follows:

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.”—I JOHN 2:22.

If the Son is denied, the Father is also denied, because Scripture states:

“He that honoureth not the Son honoureth not the Father which hath sent him.”—JOHN 5:23.

“For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”—JOHN 3:17.

“Christian Science strongly emphasizes the thought that God is not corporeal, but incorporeal,—that is, bodiless. Mortals are corporeal, but God is incorporeal.”—S. & H. 116:20-23.

God is corporeal in a spiritual body. Here we have the Lord representing Himself with the corporeal parts of face, hands and back parts.

*“And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.”—*EXODUS 33:22, 23.

And we remember that man was made in His image, the express image of His person.

*“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”—*HEB. 1:3.

“The point at issue between Christian Science on the one hand, and popular theology on the other is this: Shall Science explain cause and effect as being both natural and spiritual? Or shall all that is beyond the cognizance of the material senses be called supernatural, and be left to the mercy of speculative hypotheses?”—S. & H. 126:15-21.

While granted that there is both the natural and the spiritual, we make answer to the questions asked. Scripture teaches that the Holy Spirit will

teach us if we seek Him, even of that which is beyond the material senses.

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."—REV. 21:6.

All creation is commonly known as being termed both spiritual and natural. Man, when he dies, is said by Scripture to be sown a natural body and raised a spiritual body.

"It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."—I COR. 15:44.

Scripture teaches that the natural man cannot know the things of the Spirit, therefore, faith, hope and love, these spiritual things that abide, must come from God, who forms both natural and spiritual things.

"But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I COR. 2:14.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—EPH. 2:8.

We are not expected, according to Scripture, to know all things now.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? . . . For of him, and through him, and to him, are all things: to whom be glory forever. Amen."—ROM. 11: 33, 34, 36.

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."—I COR. 13: 12, 13.

Therefore Scripture justifies the assertion that any attempt to build a spiritual life upon the soul, spirit or mind of the natural man will be building upon sand and not upon the one foundation Christ Jesus—the Rock.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."—JOHN 14: 6.

"Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—ACTS 2: 38.

"It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless."—S. & H. 135: 21-23.

Science is recognised in Scripture, and in doing

so it is stated that there is a science falsely so-called.

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith. Grace be with thee. Amen.”—I TIMOTHY 6:20, 21.

Science, in its true sense, is mentioned as learning, occurring as a word only twice, we believe, in Holy Scripture.

“Children in whom was no blemish, but well favoured, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king’s palace, and whom they might teach the learning and the tongue of the Chaldeans.”—DAN. 1:4.

There was nothing made more clear in the Holy Word, so far as the writer is informed, than Christianity and non-Christianity. The one is believing on the Lord Jesus Christ, so being saved;—the other is not believing, which results in being condemned. The first, believing on the Lord Jesus Christ, is to believe what He says.

“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”—JOHN 6:63.

“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall

be loved of my Father, and I will love him, and will manifest myself to him.”—JOHN 14:21.

The second is not to receive and believe what He says.

“And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world.

“He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.”—JOHN 12:47, 48.

“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God.”—JOHN 3:18.

Here are given some of the words which Jesus Christ taught and which we are to believe if we are to be one with Him.

“Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except that ye abide in me. . . . This is my commandment, That ye love one another, as I have loved you.”—JOHN 15:3, 4, 12.

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”—JOHN 14:27.

“And now, O Father, glorify thou me with thine own

self with the glory which I had with thee before the world was."—JOHN 17: 5.

Here are some of the words of Jesus Christ which serve as a warning and which we are to believe:

"He that believeth and is baptised shall be saved; but he that believeth not shall be damned."—MARK 16: 16.

"But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—I COR. 11: 32.

"Knowing that he that is such is subverted, and sinneth, being condemned of himself."—TITUS 3: 11.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—MATT. 25: 41.

"With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: 'Thou art the Christ, the son of the living God!' That is: The Messiah is what thou hast declared,—Christ, the spirit of God, of Truth, Life, and Love, which heals mentally."—S. & H. 137: 16-21.

This singular rendering of the words of Jesus by the author of S. & H. is shown to be incorrect by a number of Scripture passages. It was evidently so construed by the author, in her attempt to make good her theory, that Jesus was not the Christ, but revealed the Christ. The following Scripture shows the error of the author of S. & H.

"But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—JOHN 20: 31.

No language could make more distinct the truth that Jesus is Himself the Christ.

The Scripture by Matthew is equally plain in its statement of Jesus as the Christ by the birth in the manger.

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."—MATT. 1: 18.

Also the Scripture in Mark gives us the simple truth of the deity of Jesus:

"And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ."—MARK 8: 29.

Luke's account is also made plain as Scripture always gives its message. Here the disciples, answering the question of Jesus, "Whom say the people that I am?" replied in the following verse:

"They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God."—LUKE 9: 19, 20.

Then we have Peter's answer in as direct and unmistakable worded reply, so that there appears no good excuse for the construction of "The Messiah is what thou hast declared," as construed by S. & H.

"It was now evident to Peter that divine Life, Truth, and Love, and not a human personality, was the healer of the sick and a rock, a firm foundation in the realm of harmony."—S. & H. 38:6-9.

It could not have been evident to Peter that it was not a human personality as well as a personal deity, who was the healer of the sick, for here are Peter's words in Scripture:

"He said unto them, But whom say ye that I am? Peter answering said, The Christ of God."—LUKE 9:20.

God is the witness that the human personality, upon whom the Spirit in the likeness of a dove rested, was His beloved Son.

"And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—MATT. 3:17.

"Not materially but spiritually we know Him as divine Mind, as Life, Truth, and Love."—S. & H. 140:7, 8.

A page of quotations can be given in which Jesus

Christ is mentioned in Scripture as both man and God. We give first the one from John's Gospel in which God is mentioned as becoming flesh and being with mankind, and witnessed by John the Baptist.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me."—JOHN 1:14, 15.

Again it is proven by Scripture that although inheriting a spiritual body Jesus took upon Himself the human body.

"For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooves him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."—HEB. 2:16-18.

"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—PHIL. 3:21.

"Should we implore a corporeal God to heal the sick out of His personal volition, or

should we understand the infinite divine Principle which heals? If we rise no higher than blind faith, the Science of healing is not attained.”—S. & H. 167: 1-3.

We quote from Scripture two instances through which the theory above advanced by S. & H. comes to naught. They are, among others, the healing by the faith given the woman having an issue of blood and the giving of sight to the two blind men according to their faith.

*“For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. . . . And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you.”—*MATT. 9: 21, 22, 28, 29.

“Mortal mind and body are one. Neither exists without the other, and both must be destroyed by immortal Mind. Matter or body, is but a false concept of mortal mind.”
—S. & H. 177: 9.

The apostle Paul gives a different method of spiritual attainment, and one that does not agree with the above. That method of S. & H. lacks

Scriptural authority. The extinction of the natural body, according to Scripture, comes about by death in order that a spiritual body may eventually be given.

"For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—II COR. 5:4.

We are to keep in respect and with thankfulness this comparatively poor and weak frame and mind that we may, when God wills, be clothed upon with the life which God can give.

"Mistaking his origin and nature, man believes himself to be combined matter and Spirit."—S. & H. 171:17, 18.

Scripture quotations which we give confute the above, showing that man is made as asserted by our Saviour with heart, soul, and mind, that the complex nature of man includes a spirit of man.

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—MATT. 16:41.

"The Lord Jesus Christ be with our spirit. Grace be with you. Amen."—II TIM. 4:22.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—MATT. 22:37.

It is true, also, that the spiritual change in man comes from God.

"A new heart also will I give you, and a new Spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."—EZEKIEL, 36:26.

Such change does not come as stated by the author of S. & H.:

"In either case you must improve your mental condition till you finally attain the understanding of Christian Science."—S. & H. 181:18.

The following quotation from S. & H. gives a very low and entirely false idea of God's dealing with man:

"The demands of God appeal to thought only."—S. & H. 182:5.

Scripture—the truth—is God's method of dealing with us.

"But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned."—I COR. 2:14.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—JOHN 3:3.

"Can the agriculturalist, according to belief, produce a crop without sowing a seed and awaiting its germination according to the laws of nature? The answer is no, and yet the Scriptures inform us that sin, or error, first caused the condemnation of man to till the ground, and indicate that obedience to God will remove this necessity. Truth never made error necessary, nor devised a law to perpetuate error."—S. & H. 183:8-15.

Here is a presumption on the part of a human mind to judge the why and wherefore of its Creator in relation to His judgments, and in doing so Scripture is misinterpreted by the author of S. & H.

"Nay but, O man, who are thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"—ROM. 9:20.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—GEN. 2:16, 17.

It is not mentioned what kind of fruit the other trees of the Garden bore, but every tree beside the forbidden tree is mentioned as given Adam for food to gather, and as Adam could eat of every tree except the tree prohibited it is evident that he

had access to the tree of life that stood in the midst of the Garden.

"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it."—
GEN. 2: 15.

Now Adam's occupation was at first simply to dress the Garden of Eden, a specially prepared place for his work; prepared by God, who made the lilies of the field to grow and be clothed with glory. But when Adam disobeyed and thus placed himself out of the confidence of his Creator, he was cast out of the Garden and lost even the opportunity of eating from the tree of the knowledge of good and evil.

"For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. . . .

*"Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."—*GEN. 3: 5, 6, 23, 24.

Contrary to the interpretation of the Scriptural account made by the author of S. & H., the condemnation was not of man, but of the ground for man's sake, and that which Adam might have cared for with joy, he was now to till in sorrow.

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field."—GEN. 3: 17, 18.

"Christian Science destroys material beliefs through the understanding of Spirit, and thoroughness of this work determines health."—S. & H. 186: 5-7.

Scripture affirms that the natural man cannot attain to the understanding of spirit.

We have no record outside of that of our Saviour's words and life of any man exceeding the spiritual understanding of the apostle Paul, who attributes his understanding to his being a new man in Jesus Christ. Yet to Paul complete health was denied. He still had the thorn in the flesh.

"But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. For who hath known the

mind of the Lord, that he may instruct him? But we have the mind of Christ.”—I COR. 2: 14, 16.

“Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.”—II COR. 1: 21, 22.

“Trust in the Lord with all thine heart; and lean not unto thine own understanding.”—PROV. 3: 5.

“And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.”—II COR. 12: 7.

“The sins of others should not make good men suffer.”—S. & H. 189: 13.

This is contrary to the teachings of the Gospel of Jesus Christ.

“All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.”—ISAIAH 53: 6.

“Bear ye one another’s burdens, and so fulfil the law of Christ.”—GAL. 6: 2.

“The brain can give no idea of God’s man. It can take no cognizance of Mind. Matter is not the organ of infinite Mind.”—S. & H. 191: 1-3.

Scripture states that the spirit of man knoweth the things of a man. All men are created by God,

therefore belong to God. It is the Spirit of God who brings spiritual things to men.

“For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”—I COR. 2: 11.

“Spirit is not separate from God. Spirit is God.”—S. & H. 192: 9.

All spirit is not *the* Spirit. We are to try the spirits to see if they be of God.

“Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: . . . We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.”—I JOHN 4: 1, 2, 6.

The spirit of S. & H. which disbelieves that Christ has come in the flesh in the person of Jesus Christ is not of God. God is a Spirit, but all spirit is not God. Nowhere in Scripture is it said that “spirit is God.”

The spirit of error is separate from God.

“The point for each one to decide is, whether it is mortal mind or immortal Mind

that is causative. We should forsake the basis of matter for metaphysical Science and its divine Principle.”—S. & H. 195: 11-14.

“*Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel that it was an error: Wherefore should God be angry at thy voice and destroy the work of thine hands?*”—ECCL. 5: 6.

“*As for my people, children are their oppressors, and women rule over them. O my people, they which led thee caused thee to err, and destroy the way of thy paths.*”—ISAIAH 3: 12.

“*And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.*”—LUKE 21: 16.

“*And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger and with the flame of a devouring fire, with scattering, and tempest, and hailstones.*”—ISAIAH 30: 30.

“*Behold my servant, whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street.*”—ISAIAH 42: 1, 2.

“*He divided the sea, and caused them to pass through and he made the waters to stand as a heap.*”—PSALM 78: 13.

“*And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.*”—ACTS 15: 3.

“Life is God.”—S. & H. 200:11.

Jesus says, “I am the way, the truth and the life”—The eternal life is with God—Jesus Christ is with God the Father. Ordinary life as it relates to mankind is not God, but a *creation* of God. It also relates to animals and plants. Such life is not God. There is no authority in Scripture for such a statement, but there is authority in Scripture for the contrary.

“*I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister.*”—JOB 17:14.

“*For length of days, and long life, and peace, shall they add to thee.*”—PROV. 3:2.

“*Therefore, I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.*”—ECCLES. 2:17.

“*For to be carnally minded is death; but to be spiritually minded is life and peace.*”—ROM. 8:6.

“*When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*”—COL. 3:4.

“*For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done whether it be good or bad.*”—II COR. 5:10.

“*For as the Father hath life in himself; so hath he given to the Son to have life in himself.*”—JOHN 5:26.

“*Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.*”—JOHN 11:25.

III

FOOTSTEPS OF TRUTH—CREATION— SCIENCE OF BEING

IN this chapter we give consideration to chapters of S. & H., termed therein, Footsteps of Truth, Creation, and Science of Being.

“The best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death. Knowing this and knowing, too, that one affection would be supreme in us and take the lead in our lives, Jesus said, ‘No man can serve two masters.’”—S. & H. 201:1-6.

Notwithstanding the portion of truth that exists in the above statement by S. & H., it is noticeable that in what many consider the best sermon ever preached (the Sermon on the Mount) the Beatitudes or blessings of the first chapter which may be considered as the text for the sermon chapters following, do not contain the words sin, sickness, or death, as expressed in the model proposed by S. & H. in its statement.

While these blessings certainly commend righteousness, yet the mercy and blessing of God is made

the foundation of joy and happiness rather than such righteousness as men are capable of practicing. Notice that when righteousness is first referred to the blessing is not mentioned as pertaining to those who have righteousness, but rather to those who hunger and thirst after it. No one hungers and thirsts for that he already possesses. Our righteousness must exceed that of the scribes and Pharisees. It must come from God. We must be born again.

“We cannot fill vessels already full. They must first be emptied. Let us disrobe error. Then when the winds of God blow, we shall not hug our tatters close about us.

“The way to extract error from mortal mind is to pour in truth through flood-tides of Love. Christian perfection is won on no other basis.”—S. & H. 201:13-19.

It is contrary to Scripture’s method to state that we must disrobe error.

“For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.”—II COR. 5:2, 3, 4.

It is being clothed that makes us new creatures in Christ Jesus.

"I put on righteousness, and it clothed me: my judgment was as a robe and a diadem."—JOB 29: 14.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—ISAIAH 61: 10.

The victory is in faith in Jesus Christ; it is not in man.

"But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; . . . For by one offering he hath perfected for ever them that are sanctified."—HEB. 10: 12, 14.

"The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done."—S. & H. 202: 3-5.

Man of himself cannot do God's will universally. Our Saviour directed us to pray to our Father in heaven that His will be done on earth as it is in heaven. God must work in us to do His will.

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."—MATT. 6: 9, 10.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in

my absence, work out your own salvation with fear and trembling.”—PHIL. 2:12.

“Our beliefs about a Supreme Being contradict the practice growing out of them. Error abounds where Truth should ‘much more abound.’ We admit that God has almighty power, is ‘a very present help in trouble;’ and yet we rely on a drug or hypnotism to heal disease, as if senseless matter or erring mortal mind had more power than omnipotent Spirit.”—S. & H. 202:24-30.

There is something far more precious in our beliefs about (or in) a Supreme Being, than the healing of disease.

If by faith in God we make use of that which in His mercy He has provided for cures, we not only honour Him for His wise provision, but we use the intelligence which He has given us, in effecting cures in the usual way without always the necessity of signs and wonders by which He made known His power to heal, that men might believe that He was the Son of God.

If a vein is opened and the blood, which is our life, flows—it is far more in keeping with our faith in God to tie a bandage above the opening and thus stop the flow, than to refuse to work with God and ask Him to stop the flow without our help. If there is a remedy for disease which has for centuries—or a shorter time—been proven to be effective in the cure of human ailments, we dis-

honour both it and likewise the Creator, by refusing to use it, or to work thus with God for the salvation of our body, as we likewise should work with God in spiritual matters for the salvation of our souls.

Does the mother who gives her babe milk to sustain its life, by doing so, show that she relies more on senseless matter or erring, mortal mind than on Omnipotent spirit?

When Jesus told His disciples to cast the net on the side of the ship where the fish swam, did He honour any the less, or rely any the less, upon His Father in heaven, than if He had directed the fish to come around to the side where the net was?

“And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. . . . Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.”—JOHN 21:6, 9, 12.

When Jesus prepared a dinner for the disciples, did He rely any the less on His Father by doing so?

When Jesus fed the multitude, He did not despise or neglect the means at hand to work His miracle with, but used it.

“And he asked them, How many loaves have ye?”

And they said, Seven. . . . So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.”—MARK 8: 5, 8.

“All forms of error support the false conclusions that there is more than one Life.”—
S. & H. 204: 3-4.

There is the natural created life in man, and the life eternal, or eternal life, that is in Jesus Christ and must be given to man by God the Father through the Son if man is to possess it.

Man’s life is dependent upon God. Eternal Life is not dependent. Jesus is the way, the truth, and the life.

“Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me.”—JOHN 14: 6.

“For to be carnally minded is death; but to be spiritually minded is life and peace.”—ROM. 8: 6.

“For ye are dead, and your life is hid with Christ in God.”—COL. 3: 3.

“That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.”—I PETER 4: 2.

“And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.”—GEN. 2: 7.

There was a life which Adam did not have a right to, as he found himself outside of the Garden of Eden. (The Tree of Life.)

“So he drove out the man: and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”—GEN. 3: 24.

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”—REV. 22: 14.

“God created all through Mind, and made all perfect and eternal. Where, then, is the necessity for recreation or procreation?”—S. & H. 205: 12-14.

Scripture gives a different account of that which God created from the account given by S. & H. All that pertains to man may be swallowed up by the earth. Nothing is eternal but that which God wills to be eternal.

“But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord.”—NUM. 16: 30.

God's life is in Himself. Man's existence is dependent on God.

“All in whose nostrils was the breath of life, of all that was in the dry land, died.”—GEN. 7: 22.

Scripture informs us that the Word of God created

all things, and that this Word was made flesh and dwelt among us, and that this Word was God.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.”—JOHN 1:1-5.

Scripture does not inform us that mind was the creator. Man is a creature, therefore, has his mind created in him, and is not qualified to understand the mind of God until he does so as a new creature in Christ Jesus.

“For the earnest expectation of the creature waiteth for the manifestation of the Sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. . . . And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.”—ROM. 8:19, 20, 27.

The mind of the natural man is not the mind of God.

“Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the father of lights, with whom is

no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."

—JAMES 1: 16-18.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II COR. 5: 17.

"Will-power is capable of all evil."

—S. & H. 206: 10.

But will power in man is one exercise of his mind. Therefore, the mind of man and the mind of God are unlike. Thus evil, instead of being unreal, becomes a reality, of which the mind of man is capable.

"A material body only expresses a material and mortal mind. A mortal man possesses this body, and he makes it harmonious or discordant according to the images of thought impressed upon it. . . .

"Man, being immortal, has a perfect indestructible life. It is the mortal belief which makes the body discordant and diseased in proportion as ignorance, fear, or human will governs mortals."—S. & H. 208: 9.

As these two statements of S. & H. contradict each other, no other comment is called for, than that they are unexplainable.

"Adam, represented in the Scriptures as formed from dust, is an object-lesson for the

human mind. The material senses, like Adam, originate in matter and return to dust,—are proved non-intelligent. They go out as they came in, for they are still the error, not the truth of being.”—S. & H. 214:9-14.

Scripture states that God created man, not only that He formed man, but also that He breathed into his nostrils the breath of life. The material senses of man were created in him, the breath of life of man God breathed into his nostrils.

“So God created man in his own image, in the image of God created he him; male and female created he them.”—GEN. 1:27.

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”—GEN. 2:7.

“In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness comprehended it not.”—JOHN 1:4, 5.

“Thou madest him a little lower than the angels; thou crownest him with glory and honour: and didst set him over the works of thy hands: . . . Wherefore in all things it behooved him to be made like unto his brethren, that he might be merciful and a faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”—HEB. 2:7, 17.

“Entire immunity from the belief in sin, suffering, and death may not be reached at this period, but we may look for an abate-

ment of these evils ; and this scientific beginning is in the right direction.”—S. & H. 219: 29-32.

No statement to the contrary of this assertion of S. & H. could be more direct than the Scripture gives of the work of the Holy Spirit.

“And when he is come, he will reprove the world of sin and of righteousness, and of judgment.”—JOHN 16: 8.

“The belief that either fasting or feasting makes men better morally or physically is one of the fruits of ‘the tree of knowledge of good and evil,’ concerning which God said, ‘Thou shalt not eat of it.’”—S. & H. 220: 27.

Scripture mentions that the tree forbidden to Adam and Eve, the tree of knowledge of good and evil, had made Adam and Eve to know both good and evil, and fasting is commended for a good purpose by our Saviour and by Paul.

“And the Lord God said, Behold, the man is become as one of us, to know good and evil and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever;”—GEN. 3: 22.

“And I brought him to thy disciples, and they could not cure him. . . . Howbeit this kind goeth not out but by prayer and fasting.”—MATT. 17: 16, 21.

“In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings.”—II COR. 6: 5.

"And when he had fasted forty days and forty nights, he was afterward ahungred."—MATT. 4:2.

"Paul said, 'I was free born.'

"If God had instituted material laws to govern man, disobedience to which would have made man ill, Jesus would not have disregarded those laws by healing in direct opposition to them and in defiance of all material conditions."—S. & H. 227-28:19, 30.

Jesus overruled the laws of health for a purpose. He tells why. He also recognised the laws of health.

"But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house."—MATT. 9:6.

"Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord."—JOHN 21:12.

"And if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far."—MARK 8:3.

"If God makes sin, if good produces evil, if truth results in error, then Science and Christianity are helpless."—S. & H. 231:12, 13.

However the human opinion may differ, the following is Scripture:

"I form the light, and create darkness: I make peace,

and create evil: I the Lord do all these things.”—ISAIAH 45:7.

“Shall a trumpet be blown in the city and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?”—AMOS 3:6.

“Scripture informs us that ‘with God all things are possible,’—all good is possible to Spirit; but our prevalent theories practically deny this, and make healing possible only through matter. These theories must be untrue, for the Scripture is true. Christianity is not false, but religions which contradict its Principle are false.”—S. & H. 232:9-15.

“Judge not the Lord by feeble sense.”

Religion, as given in a definition by the “Encyclopedia Britannica,” is “Lactantius may be wrong in his etymology, but he has certainly seized the broad, popular sense of the word when he connects it with the obligation by which man is bound to an invisible God.” According to Jesus Christ, there is only one way by which such obligation can meet its fulfillment.

“I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”—JOHN 10:9.

But what must we say of so-called Christian Science upon its own statement just given above upon comparing it with Scripture?

“To ascertain our progress, we must learn where our affections are placed and whom we acknowledge and obey as God. If divine Love is becoming nearer, dearer, and more real to us, matter is then submitting to Spirit. The objects we pursue and the spirit we manifest reveal our standpoint, and show what we are winning.”—S. & H. 239: 16-22.

The above is a plain statement which is worthy of every serious consideration, insofar as it relates to our spiritual as well as our material welfare.

We, therefore, set forth in a few sentences the well known Gospel of Jesus Christ in His own words and of His Father's. From a child, Jesus proclaimed Himself as being about His Father's business. The name of His Father is Love.

“And he said unto them, How is it that you sought me? wist ye not that I must be about my Father's business?”—LUKE 2: 49.

“And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased.”—LUKE 3: 22.

“And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. . . . Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered

them not to speak; for they knew that he was Christ.”—LUKE 4: 8, 40, 41.

John mentions in no uncertain way that the man Christ Jesus was God, the Word made flesh who dwelt among us.

“In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.”—JOHN 1: 1, 14.

Surely Jesus Christ could speak as follows:

“For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.”—JOHN 16: 27, 28.

“Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. . . . Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?”—JOHN 14: 6, 7, 9.

“To hold yourself superior to sin, because God made you superior to it and governs man, is true wisdom.”—S. & H. 231: 20.

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."—EZEKIEL 18:4.

We learn from Scripture that through Jesus Christ we are delivered, and not by "holding ourselves superior to sin."

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."—I JOHN 3:9.

"So Christ was once offered to bear the sins of many; and unto them that look for him shall be appear the second time without sin unto salvation."—HEB. 9:28.

"And now my Lord, what wait I for? my hope is in thee. Deliver me from all my transgressions; make me not the reproach of the foolish."—PSALM 39:7, 8.

"Let us accept Science, relinquish all theories based on sense-testimony, give up imperfect models and illusive ideals; and so let us have one God, one Mind, and that one perfect, producing His own models of excellence.

"Let the 'male and female' of God's creating appear. Let us feel the divine energy of Spirit, bringing us into newness of life and recognising no mortal nor material power as able to destroy. Let us rejoice that we are subject to the divine 'powers that be.' Such is the true Science of being. Any other theory of Life, or God, is delusive and mythological.

“Mind is not the author of matter, and the creator of ideas is not the creator of illusions. Either there is no omnipotence, or omnipotence is the only power.”—S. & H. 249: 1-14.

To some who may be working out their own salvation with fear and trembling, according to the apostle Paul, knowing that the Lord worketh in them both to will and to do, the above theory of S. & H. may be a temptation to turn from their hope, which is an anchor sure and steadfast, and accept a theory which has no foundation in Scripture.

The person is asked to accept a theory that his or her mind is identical with the mind of God, and that by so believing there is only one mind, and that mind is God, thus making naught of the following Scripture:

“O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? . . . And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.”—GAL. 3: 1, 8.

Is the Christian giving up an imperfect model when he gives up the Father, Son, and Holy Ghost, whom he once received—Three in One—and is he accepting a perfect model in the varied forms in which his own personality is made to take the place of

the meek and lowly Jesus whom he once listened to and obeyed, and who said:

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.”—MATT. 11:28, 29, 30.

Is omnipotence the only power God has permitted? Listen to the answer from the Scripture, which is contrary to the teachings of S. & H.

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.”—EPh. 6:10-13.

“The false evidence of material sense contrasts strikingly with the testimony of Spirit. Material sense lifts its voice with the arrogance of reality and says:

“I am wholly dishonest, and no man knoweth it. I can cheat, lie, commit adultery, rob, murder, and I elude detection by smooth-tongued villainy. Animal in propensity, deceitful in sentiment, fraudulent in

purpose, I mean to make my short span of life one gala day. What a nice thing is sin! How sin succeeds, where the good purpose waits! The world is my kingdom. I am enthroned in the gorgeousness of matter. But a touch, an accident, the law of God, may at any moment annihilate my peace, for all my fancied joys are fatal. Like bursting lava, I expand but to my own despair, and shine with the resplendency of consuming fire.

“Spirit bearing opposite testimony saith:

“I am Spirit. Man, whose senses are spiritual, is my likeness. He reflects the infinite understanding, for I am Infinity. The beauty of holiness, the perfection of being, imperishable glory,—all are Mine, for I am God. I give immortality to man, for I am Truth. I include and impart all bliss, for I am Love. I give life, without beginning and without end, for I am Life. I am supreme and give all, for I am Mind. I am the substance of all, because I AM THAT I AM.”
—S. & H. 252-3: 15-8.

The above is a further proposal to take away the need of the atonement made by Jesus Christ by substituting an unnatural exaltation of the nature of man as created in Adam. Its attempted subversion of Scripture is best shown by presenting Scripture itself.

Let us begin with the Gospel of Jesus Christ:

“And I will put enmity between thee and the woman,

and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”—GEN. 3:15.

“Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.”—ISAIAH 53:10.

“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”—MATT. 1:23.

“He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.”—JOHN 1:23.

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.”—LUKE 4:18.

“It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”—JOHN 6:63.

Let us look at the need of the Saviour as given in Scripture:

“For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.”—I COR. 2:16.

“The first man is of the earth, earthy: the second man is the Lord from heaven.”—I COR. 15:47.

“For there is not a just man upon earth, that doeth good, and sinneth not.”—ECCLES. 7:20.

"Man that is born of a woman is of few days, and full of trouble.

"He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."—JOB 14: 1, 2.

What the atonement made by Jesus Christ has accomplished for those who believe in Jesus Christ:

"And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."—NUM. 21: 9.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—JOHN 3: 14-17.

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. . . . The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he."—JOHN 4: 14, 25, 26.

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

- . . . No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*”—JOHN 6: 35, 37, 44, 45.
- “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.”*—EPH. 1: 4.
- “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”*—ROM. 5: 1.

“That God is corporeal or material, no man should affirm.”—S. & H. 255: 14.

In describing Jesus Christ, Scripture is so explicit, so plain, that no mistake can possibly be made in the reference to the person of God, who is mentioned as a Person, after the brightness of His glory is mentioned.

- “Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”*—HEB. 1: 3.

“The theory of three persons in one God (that is, a personal Trinity or Triunity) suggests polytheism, rather than the one ever-present I AM. ‘Hear, O Israel: the Lord our God is one Lord.’

“The everlasting I AM is not bounded

nor compressed within the narrow limits of physical humanity, nor can He be understood aright through mortal concepts. The precise form of God must be of small importance in comparison with the sublime question, What is infinite Mind or divine Love?" S. & H. 256:9-18.

Scripture mentions three persons as one in the Deity—the Father, the Only Begotten Son, and the Holy Ghost.

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name."—MATT. 6:9.

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—JOHN 1:1, 14.

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."—MATT. 1:23.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—II PETER 1:21.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."—I JOHN 5:7.

"Science reveals the possibility of achieving all good, and sets mortals at work to discover what God has already done; but

distrust of one's ability to gain the goodness desired and to bring out better and higher results, often hampers the trial of one's wings and ensures failure at the outset."—S. & H. 260:13-18.

Goodness is shown by the Lord to men:

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—MICAHAH 6:8.

"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? . . . Who will render to every man according to his deeds: . . . But glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile."—ROM. 2:4, 6, 10.

"And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments."—MATT. 19:17.

"I have seen an end of all perfection: but thy commandment is exceeding broad."—PSALM 119:96.

Men are cautioned in Scripture not to be weary in well doing.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not."—GAL. 6:9.

"Consecration to good does not lessen man's dependence on God, but heightens it. Neither does consecration diminish man's

obligations to God, but shows the paramount necessity of meeting them. Christian Science takes naught from the perfection of God, but it ascribes to Him the entire glory. By putting 'off the old man with his deeds,' mortals 'put on immortality.'"—S. & H. 262: 1-8.

Man's great obligation to God was that which made the atonement of Jesus Christ necessary. He cancelled the debt, and all who believe in Him may have redemption from the Redeemer—may even have the Redeemer—who told us to pray, "Forgive us our debts as we forgive our debtors."

S. & H. in quoting, partially, Paul's sentence in Colossians 3:9, evidently did not comprehend its meaning. The quotation, as S. & H. puts it above, would make it appear that Paul taught to have mortals "put off the old man" themselves. Such a teaching was never given by Paul or any other of the apostles. Paul, in the beginning of the chapter, writes:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—COL. 3:1.

And in the part quoted from by S. & H. does not say "put off the old man," but does say, following up that which he says is accomplished in Christ, "Seeing ye have put off the old man with his deeds," Col. 3:9.

Paul's teaching does not lead one to feel that we can bring the new man by our exertions in putting off the old man. Here is what he teaches in another place :

"For we that are in this tabernacle do groan, being burdened: not for that we should be unclothed, but clothed upon, that mortality might be swallowed up of life. . . . Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II COR. 5: 4, 17.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour."—TITUS 3: 5, 6.

"It is generally conceded that God is Father, eternal, self-created, infinite. If this is so, the forever Father must have had children prior to Adam. The great I AM made all 'that was made.' Hence man and the spiritual universe coexist with God."—S. & H. 267: 8-12.

God is indeed Father. His only begotten Son, Jesus Christ, is with Him and was with Him in the beginning. Adam was created, therefore Adam was not co-existent with the Father—Adam came after. There were five days of creation, including the heavens and the earth, before Adam was created.

"In the beginning God created the heaven and the earth. . . . And the evening and the morning were the fifth day. . . . And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that creepeth upon the earth."—GEN. 1:1, 23, 26.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—II PETER 3:7, 8.

"From first to last the supposed co-existence of Mind and matter and the mingling of good and evil have resulted from the philosophy of the serpent. Jesus' demonstrations sift the chaff from the wheat, and unfold the unity and the reality of good, the unreality, the nothingness, of evil."—S. & H. 269:3-8.

God would not have mentioned the tree of the knowledge of good and evil had not both existed in reality, nor would "nothingness" be capable of "sifting."

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—GEN. 2:17.

Mind is a part of man, so defined by Jesus Christ. Mind of man is co-existent with his other parts of being.

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”—MATT. 22: 37.

“In Latin the word rendered *disciple* signifies student; and the word indicates that the power of healing was not a supernatural gift to those learners.”—S. & H. 271: 11-13.

Contrary to the statement given above, Scripture states that the power of healing was given “by the spirit to some.”

“To another faith by the same Spirit; to another the gifts of healing by the same Spirit.”—I COR. 12: 9.

“As God Himself is good and is Spirit, goodness and spirituality must be immortal. These opposites, evil and matter, are mortal error, and error has no creator.”—S. & H. 277: 7-10.

“Spirit and matter can neither coexist nor co-operate, and one can no more create the other than Truth can create error, or *vice versa*.”—S. & H. 279: 13-15.

It is not consistent with reason to assume that anything mortal did not at some time in its earthly existence have a creation. Evil had a creator.

Scripture has a wonderful future for mortal bodies. God dwells with men.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—ROM. 8: 11.

"I form the light and create darkness: I make peace, and create evil: I the Lord do all these things."—ISAIAH 45: 7.

"Is God's image or likeness matter, or a mortal, sin, sickness, and death? Can matter recognise Mind? Can infinite Mind recognise matter?"—S. & H. 284: 11-13.

Created man was not the same as the man Jesus Christ, who was conceived by the Holy Ghost. Scripture recites the recognising of matter by God, the infinite.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man."—GEN. 2: 21, 22.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I COR. 2: 14.

It is mentioned of Jesus Christ that He is the express image of the person of God.

“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”—HEB. 1:3.

“Is God a physical personality? Spirit is not physical. The belief that a material body is man is a false conception of man.”—S. & H. 285:15.

Yes, God is a physical personality in Jesus Christ, as we have shown from Scripture.

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”—JOHN 1:14.

The material body is a part of man. It would be difficult to find any person who would claim that the material body was all of man.

“‘Doth a fountain send forth at the same place sweet water and bitter?’ God being everywhere and all-inclusive, how can He be absent or suggest the absence of omnipresence and omnipotence? How can there be more than all?”—S. & H. 287:12-16.

“I am the Lord, and there is none else, there is no God besides me: I girded thee, though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none be-

sides me, I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.”—ISAIAH 45: 5, 6, 7.

Omnipotence is conclusive—the creator of all. Scripture mentions error as an evil, and that it is seen.

“There is an evil which I have seen under the sun, as an error which proceedeth from the ruler.”—ECCLES. 10: 5.

“Man is not the offspring of flesh, but of Spirit,—of Life, not of matter. Because Life is God, Life must be eternal, self-existent.”—S. & H. 289: 31-32.

This statement is contrary to the Scripture in John.

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again.”—JOHN 3: 5, 6, 7.

“They who are unrighteous shall be unrighteous still, until in divine Science Christ, Truth, removes all ignorance and sin.”—S. & H. 290: 20-22.

If the quotation is intended to be from Revelation, chapter 22, it is not given correctly.

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."—REV. 22: 11.

This verse follows one that directs that "the sayings of the prophecy be not sealed."

There is then given the statement regarding those who are "unjust" and "filthy," also of those who are "righteous" and "holy." It is evident from the Scripture that there is a continuing of these attributes in each case, and no Scripture authority there for the statement "until Christian Science, Truth, removes all ignorance and sin."

"Universal salvation rests on progression and probation, and is unattainable without them. Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of 'the mind of the Lord,' as the Scripture says."—S. & H. 291: 12-18.

Heaven is a place, and God is there, according to Scripture.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—JOHN 14: 1, 2.

"Let this mind be in you, which was also in Christ

Jesus: who, being in the form of God, thought it not robbery to be equal with God.—PHIL. 2: 5, 6.
"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—COL. 3: 1.

"No final judgment awaits mortals, for the judgment-day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error there is none."—S. & H. 291: 28-32.

There will be a judgment of all men, but, according to Scripture, no condemnation for those who are in Christ Jesus.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."—MATT. 10: 15.

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."—MATT. 12: 36.

"And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—HEB. 9: 27, 28.

"But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."—ROM. 2: 5.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—ROM. 8: 1.

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”—REV. 22:12.

“Explaining the origin of material man and mortal mind, Jesus said: ‘Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father, the devil (evil), and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.’”—S. & H. 292:19-26.

Neither Jesus nor John would have called “evil” “he.”

“Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”—JOHN 8:44.

Jesus saw Satan fall from heaven.

“And he said unto them, I beheld Satan as lightning fall from heaven.”—LUKE 10:18.

Material man and mortal mind were created by God.

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."
—GEN. 1:26.

There is a second man—Christ Jesus.

"The first man is of the earth, earthy: the second man is the Lord from heaven."—I COR. 15:47.

God honoured the first man created by giving him the privilege of being joined to the second man, Christ Jesus, by being born again.

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); . . . For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."
—EPH. 2:3-5, 14, 15.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—JOHN 3:3.

"The belief that pain and pleasure, life

and death, holiness and unholiness, mingle in man,—that mortal, material man is the likeness of God and is himself a creator,—is a fatal error.

“God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His own nature. Spiritual man is the image or idea of God.”—S. & H. 303: 21-27.

When God said, “Let us make man in our image after our likeness,” He created man. The whole man was in His image and after His likeness.

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.”—GEN. 1: 26, 27.

Pain, pleasure, life, death, holiness, all mingled in Jesus Christ the Son of God,—the Son of man. Man was made in the image of God.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. . . . Which were born, not of blood, nor of the will of the flesh, nor of the will

of man, but of God. And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”—JOHN 1:1-3, 13, 14.

“For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”—HEB. 4:15.

The lilies of the field without the lines of beauty painted by their Creator, would not have exceeded all the glorious array of Solomon. A rose without a rich gift of perfume with which it is endowed by its Maker, does not appeal to our senses as it does with it. To bring to our minds the being of our Saviour, as the Holy Spirit gives us in Scripture, we must not break the word by separating His person, “God is One.”

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. . . . And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”—JOHN 17:2, 5.

“I am the rose of Sharon, and the lily of the valleys.”—SONG OF SOLOMON 2:1.

“Jacob was alone, wrestling with error,—struggling with a mortal sense of life, substance, and intelligence as existent in matter with its false pleasures and pains,—when an angel, a message from Truth and Love, appeared to him and smote the sinew, or

strength, of his error, till he saw its unreality; and Truth, being thereby understood, gave him spiritual strength in this Peniel of divine Science. Then said the spiritual evangel: 'Let me go, for the day breaketh;' that is, the Light of Truth and Love dawns upon thee. But the patriarch, perceiving his error and his need of help, did not loosen his hold upon this glorious light until his nature was transformed. When Jacob was asked, 'What is thy name?' he straightway answered; and then his name was changed to Israel, for 'as a prince' had he prevailed and had 'power with God and with men.' Then Jacob questioned his deliverer, 'Tell me, I pray thee, thy name;' but this appellation was withheld, for the messenger was not a corporeal being, but a nameless, incorporeal impartation of divine Love to man, which, to use the word of the Psalmist, *restored* his Soul,—gave him the spiritual sense of being and rebuked his material sense."—S. & H. 308-9: 16-6.

It was not a messenger who came to Jacob, but the Lord Himself, a man,—the visible form of Christ before His incarnation. It was not with error Jacob wrestled, but with God, with whom he had power, and with men.

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. . . . And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with

God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.”—GEN. 32: 24, 28, 29, 30.

“The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him. He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept and made supplication unto him: he found him in Beth-el and there he spake with us; Even the Lord God of hosts; the Lord is his memorial.”—HOSEA 12: 2-5.

‘ Soul changeth not. We are commonly taught that there is a human soul which sins and is spiritually lost,—that soul may be lost, and yet be immortal. If Soul could sin, Spirit, Soul, would be flesh instead of Spirit. It is the belief of the flesh and material sense which sins. If Soul sinned, Soul would die. Sin is the element of self-destruction, and spiritual death is oblivion. If there was sin in Soul, the annihilation of Spirit would be inevitable. The only Life is Spirit, and if Spirit should lose Life as God, good, then Spirit, which has no other existence, would be annihilated.”—S. & H. 310: 18-28.

Here is Scripture refuting such a theory.

“The word of the Lord came unto me again, say-

ing, . . . Behold, All souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.”—EZEKIEL, 18:1, 4.

“Now set your heart and your soul to seek the Lord your God: arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord.”—I CHRON. 22:19.

“Your soul” is here mentioned as needing a change “to be set” to seek the Lord.

“And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul.”—DEUT. 11:13.

This is what souls in Israel were directed to do.

“Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.”—ISAIAH 55:3.

Here Isaiah points the way a soul may live. Soul is changeable. God is unchangeable in His purposes of the covenant.

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”—GEN. 2:7.

“Man became a living soul”; not God nor Spirit, but man—God’s creation.

“Wearing in part a human form (that is, as it seemed to mortal view), being conceived by a human mother, Jesus was the mediator between Spirit and the flesh, between Truth and Error.”—S. & H. 315: 29-32.

Jesus was not conceived by a human mother according to Scripture, but by the Holy Ghost, one of the Godhead.

“But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. . . . Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”—MATT. 1: 20, 23.

Thus being one of the Godhead, Jesus became a mediator because He was both man, born of Mary, and the only begotten Son of God, conceived by the Holy Ghost.

“Man’s wisdom finds no satisfaction in sin, since God has sentenced sin to suffer. The necromancy of yesterday foreshadowed the mesmerism and hypnotism of today.”—S. & H. 322: 14-17.

If, according to S. & H., sin is unreal, how can sin suffer?

“The true idea of God gives the true understanding of Life and Love, robs the grave of victory, takes away all sin and the delusion that there are other minds, and destroys mortality.”—S. & H. 323:24-27.

Belief in God is more than a true idea. It is being born again; receiving the Holy Ghost, whereby we call God, Father.

“All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”—MATT. 11:27-30.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”—JOHN 1:12.

“A little leaven leavens the whole lump. A little understanding of Christian Science proves the truth of all that I say of it. Because you cannot walk on the water and raise the dead, you have no right to question the great might of divine Science in these directions. Be thankful that Jesus, who was

the true demonstrator of Science, did these things, and left His example for us. In Science we can use only what we understand. We must prove our faith by demonstration.

“One should not tarry in the storm if the body is freezing, nor should he remain in the devouring flames. Until one is able to prevent bad results, he should avoid their occasion. To be discouraged, is to resemble a pupil in addition, who attempts to solve a problem of Euclid, and denies the rule of the problem because he fails in his first effort.”—S. & H. 329: 5-20.

But when did Divine Science, so-called, ever walk on the water, or raise the dead? 'Tis true, Jesus Christ did, but Scripture shows the Gospel of Jesus Christ to be entirely at variance with so-called “Divine Science”; and, then, we are instructed in Scripture not to lean to our own understanding.

“Trust in the Lord with all thine heart; and lean not unto thine own understanding.”—PROV. 3: 5.

To perform miracles is the gift of God, and is not a problem solved by man's understanding, but is the work of the Holy Spirit.

“For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to an-

other the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”—I COR. 12: 8-11.

“When the following platform is understood and the letter and the spirit bear witness, the infallibility of divine metaphysics will be demonstrated.”

“God is infinite, the only Life, substance, Spirit, or Soul, the only intelligence of the universe, including man. Eye hath neither seen God nor His image and likeness. Neither God nor the perfect man can be discerned by the material senses. The individuality of Spirit, or the infinite, is unknown, and thus a knowledge of it is left either to human conjecture or to the revelation of divine Science.”—S. & H. 330: I.

Man has seen God's likeness.

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”—JOHN 1: 14.

“ . . . Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins,

sat down on the right hand of the Majesty on high."—HEB. 1:2, 3.

Is it true that there is only one Spirit? Scripture contradicts the theory.

"If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—LUKE 11:13.

"Let the Lord, the God of the spirits of all flesh, set a man over the congregation."—NUM. 27:16.

There is the life of the first man, Adam. There is also the eternal life given by the second man, Jesus Christ.

There is, therefore, the life created by God and the eternal life which is by faith in Jesus Christ,—the being born again.

"And so it is written, the first man Adam, was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."—I COR. 15:45, 46.

Is God the only Soul?

"When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them."—EXODUS 30:12.

Scripture that tells who God is.

"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them."—DEUT. 33:27.

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—JOHN 1:1, 14.

"God is a Spirit: and they that worship him must worship him in spirit and in truth."—JOHN 4:24.

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren."—HEB. 2:10, 11.

"God is what the Scriptures declare Him to be,—Life, Truth, Love. Spirit is divine Principle, and divine Principle is Love, and Love is Mind, and Mind is not both good and bad, for God is Mind; therefore, there is in reality one Mind only, because there is one God."—S. & H. 330:II

Scripture is very plain in every description given of God, yet we fail to find "Mind" as one of His names.

Is it true that there is only one mind? Is God

mentioned anywhere in Scripture as principle or soul? God is a spirit. The spirit man has a mind, a soul, but God is the Creator of all man's parts, none of which could be God. Man could not be his own creator. Cruden defines mind as the judgment whereby we distinguish between good and evil. The mind of God is past finding out.

"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."—I COR. 2:16.

There is, then, according to Scripture, both the mind of the Father and the mind of the Son, Christ Jesus, who reveals the Father with the holy spirit. Paul acknowledged a mind that is man's, as well as a mind that is God's.

"For I delight in the law of God after the inward man."—ROM. 7:22.

"Now as James and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith."—II TIM. 3:8.

"The notion that both evil and good are real is a delusion of material sense, which Science annihilates. Evil is nothing, no thing, mind, nor power. As manifesting by mankind it stands for a lie, nothing claiming to be something,—for lust, dishonesty, selfishness, envy, hypocrisy, slander, hate, theft, adultery, murder, dementia, insanity, inan-

ity, devil, hell, with all the etceteras that word includes.”—S. & H. 330: III.

Ask the mother, who has watched her loved son or daughter fall into these snares of Satan in opposition to her teachings, if those evils enumerated are nothing? Scripture makes them real.

Do not our sound minds and sense instruct that “nothing” is beyond being annihilated? Evil may be overcome with good. That truth makes of evil something to be overcome.

“Be not overcome of evil, but overcome evil with good.”—ROM. 12: 21.

“God is divine Life, and Life is no more confined to the forms which reflect it than substance is in its shadow. If life were in mortal man or material things, it would be subject to their limitations and would end in death. Life is Mind, the creator reflected in His creations. If He dwelt within what He creates, God would not be reflected but absorbed, and the Science of being would be forever lost through a mortal sense, which falsely testifies to a beginning and an end.”
—S. & H. 330: IV.

Instead of death being produced by God dwelling in His created being, man, Scripture records directly to the contrary.

“Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?”—I COR. 3: 16.

By the indwelling of God we become His own and belong to Him, Who is eternal life.

"Brethren, let every man, wherein he is called, therein abide with God."—I COR. 7:24.

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine; and all mine are thine, and thine are mine; and I am glorified in them."—JOHN 17:9, 10.

"The Scriptures imply that God is All-in-all. From this it follows that nothing possesses reality nor existence except the divine Mind and His ideas. The Scriptures also declare that God is Spirit. Therefore in Spirit all is harmony, and there can be no discord; all is Life, and there is no death. Everything in God's universe expresses Him."—S. & H. 331:V.

But man is a very important figure, according to Scripture.

"Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."—ISAIAH 32:1, 2.

God rules over man and He saves men.

"For the Lord is our judge, the Lord is our law-giver, the Lord is our King; he will save us."—ISAIAH 33:22.

The Lord speaks in Scripture and shows not that he is Mind, but that he has a mind. He calls it my mind. God is a person.

"Then said the Lord unto me, though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth."—JER. 15:1.

Scripture does not instruct us to love mind, or soul, as the first and greatest command. It presents the Person of the Lord our God as the One to whom we are to give our supreme love.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself."—MATT. 22:37-39.

All is not harmony. Nowhere in Scripture is such a statement found. All things work together for good to those who love God. But there is much that is far from harmony in the experience of God's devoted followers.

"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a

man's foes shall be they of his own household."—
MATT. 10: 34-36.

In Christ Jesus, who is the express image of God's person, there is no evil.

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—HEB. 1: 3.

"God is individual, incorporeal. He is divine Principle, Love, the universal cause, the only creator, and there is no other self-existence. He is all-inclusive, and is reflected by all that is real and eternal and by nothing else. He fills all space, and it is impossible to conceive of such omnipresence and individuality except as infinite Spirit or Mind. Hence all is Spirit and spiritual."—
S. & H. 331: VI.

God is one in three persons, Father, Son and Holy Ghost.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost."—MATT. 28: 18, 19.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear wit-

ness in earth, the spirit, and the water, and the blood: and these three agree in one.”—I JOHN 5:7, 8.

God is not incorporeal. He may come to earth in any form He selects. He came as a man, Jesus Christ, and He also came as the Holy Spirit in the form of a dove.

“And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.”—LUKE 3:22.

“Life, Truth, and Love constitute the triune Person called God,—that is, the triply divine Principle, Love. They represent a trinity in unity, three in one,—the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter. These three express in divine Science the threefold, essential nature of the infinite. They also indicate the divine Principle of scientific being, the intelligent relation of God to man and the universe.”—S. & H. 332: VII.

Here is a wrong interpretation of Scripture. The Three-in-One is plainly stated in John’s first Letter.

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.”—I JOHN 5:7.

“And the Word was made flesh, and dwelt among us

(and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—JOHN 1:14.

"Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation. As the apostle expressed it in words which he quoted with approbation from a classic poet: 'For we are also His offspring.'"—S. & H. 332:VIII.

Nowhere in Scripture is the Deity called "Father-Mother." "Our Father who art in heaven' is a name of Deity. Jesus Christ, the only begotten Son of God, the express image of His Father's Person, is the one spiritual relation to creation—John 1:3.

"Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy, the second man is the Lord from heaven."—I COR. 15:46, 47.

"Jesus was born of Mary. Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual, yea, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and casting out devils, destroying sin, disease, and death. As Paul says: 'There is one God, and one mediator between God

and men, the man Jesus Christ.' The corporeal man Jesus was human."—S. & H. . 332: IX.

Jesus Christ, born of Mary by the Holy Ghost, was very God and very man; thus He is the mediator between God and man.

"Now a mediator is not a mediator of one, but God is one."—GAL. 3: 20.

To be an all-effective mediator, neither Jesus, the man alone, nor God, without man, is the mediator, but the God-Man is the mediator. The Word made flesh—Christ Jesus our high priest.

"For there is one God, and one mediator between God and men, the man Jesus Christ; who gave himself a ransom for all, to be testified in due time."—I TIMOTHY 2: 5, 6.

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."—HEB. 8: 6.

There was a child born of Mary. He was the Son given of God.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace."—ISAIAH 9: 6.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David."—LUKE 1:31, 32.

Thus the body that lay in the tomb of Joseph until the third day when He arose, was the body of the mediator between God and man.

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. . . . But when they came to Jesus, and saw that he was dead already, they brake not his legs."—JOHN 19:30, 33.

"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."—JOHN 5:24, 25.

"And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—ACTS 1:10, 11.

"Jesus demonstrated Christ; He proved that Christ is the divine idea of God—the Holy Ghost, or Comforter, revealing the

divine Principle, Love, and leading into all truth.”—S. & H. 332: X.

Jesus is Christ, according to Scripture.

“He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”—MATT. 16: 15-17.

“Jesus was the son of a virgin. He was appointed to speak God’s word and to appear to mortals in such a form of humanity as they could understand as well as perceive. Mary’s conception of Him was spiritual, for only purity could reflect Truth and Love, which were plainly incarnate in the good and pure Christ Jesus. He expressed the highest type of divinity, which a fleshly form could express in that age. Into the real and ideal man the fleshly element cannot enter. Thus it is that Christ illustrates the coincidence or spiritual agreement, between God and man in His image.”—S. & H. 332: XI.

Jesus was, according to Scripture, the Son of God. He was born of Mary by the Holy Ghost.

“And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore

also that holy thing which shall be born of thee shall be called the Son of God."—LUKE 1:35.

"The word Christ is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to Him in common with other Hebrew boys and men, for it is identical with the name of Joshua, the renowned Hebrew leader. On the other hand, Christ is not a name so much as the divine title of Jesus. Christ expresses God's spiritual, eternal nature. The name is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and demonstrated in the life of which Christ Jesus was the embodiment. The proper name of our Master in the Greek was Jesus the Christ; but Christ Jesus better signifies the Godlike."—S. & H. 333: XII.

The name "Christ" means the anointed of God, and is one with the Hebrew word "Messiah," according to Scripture, translated by Cruden.

"Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—PSALM 45:7.

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—ISAIAH 61:1.

The name is also as truly suitable for the Son of God as "Our Father in heaven" is for God; bearing the form "made flesh," the Almighty, the Creator of man. Jesus Christ was Emmanuel, "God with us."

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—PHIL. 3:9.

"But these are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name."—JOHN 20:31.

"The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is without beginning of years or end of days. Throughout all generations, both before and after the Christian era, the Christ, as the spiritual idea,—the reflection of God,—has come with some measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptised these seers in the divine nature, the essence of Love. The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God. Jesus referred to this unity of His spiritual identity thus: 'Before Abraham was, I am'; 'I and my Father are one'; 'My Father is greater than I.' The one Spirit includes all identities."—S. & H. 333: XIII.

This attempt to show the person of Jesus and that of Christ as separate is a direct contradiction of Scripture as shown in the review just given of XII of the S. & H. platform, and will show further in this review of XIII of the platform by the Word of God.

“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. . . . Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”—MATT. 1:21, 23.

Could anyone but God save from sin, to whom salvation belongs?

“Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defense; I shall not be greatly moved.”—PSALM 62:1, 2.

Jesus was the Christ.

“Then charged he his disciples that they should tell no man that he was Jesus the Christ.”—MATT. 16:20.

The testimony of the Father is here given of the Son of God, who was also the Son of man.

“And whoso shall receive one such little child in my name receiveth me. . . . Wherefore if thy hand or

thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.”—MATT. 18: 5, 8, 9.

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, the Prince of Peace.”—ISAIAH 9: 6.

“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.”—I THESS. 5: 9, 10.

Jesus Christ was the beginning of all creation, the Alpha and Omega; the Almighty.

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: . . . I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”—REV. 1: 1, 8.

Jesus did not come with a “measure of power.” The Father gave to Him without measure.

“He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth:

he that cometh from heaven is above all. . . . For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”—JOHN 3: 31, 34-35.

“By these sayings Jesus meant, not that the human Jesus was or is eternal, but that the divine idea or Christ was and is so, and therefore antedated Abraham; not that the corporeal Jesus was one with the Father, but that the spiritual idea, Christ, dwells forever in the bosom of the Father, God, from which it illumines heaven and earth; not that the Father was greater than Spirit, which is God, but greater, infinitely greater, than the fleshly Jesus, whose earthly career was brief.”—S. & H. 334: XIV.

According to Scripture, several vital mistakes are found in the above attempt to interpret the sayings of Jesus. The human Jesus is eternal.

“In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”—JOHN 1: 1, 14.

The following explanation of “Word” is given

by Cruden: "In Hebrew 'Dubar,' in Greek 'Rhema,' or 'Logos,' it signifies first the eternal son of God, the uncreated wisdom, the second person of the most Holy Trinity; equal and consubstantial with the Father." The Scripture from John corroborates the definition given by Cruden.

In Hebrews, Paul quotes several prophecies from the Old Testament in which the Son of God, Jesus, to whom Mary gave birth and who was named by the angel, the Son of God, is shown to be the only begotten Son of the Father, the Anointed. The name given to the Son of God, who was born of Mary, is "Jesus Christ."

*"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. . . . And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,"—*MATT. 1: 18, 21, 22.

*"But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They perish, but thou remainest: and they all shall wax old as doth a garment."—*HEB. 1: 8-11.

Jesus Christ is all that the Scripture in "Hebrews" claims Him to be, and He is eternal.

Cruden states, "The word 'Memra,' which signifies 'the Word,' was used by the Chaldie Paraphiasts—the most ancient Jewish writers extant, in those places where Moses puts the name Jehovah."

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."
—JOHN 5: 39.

"The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a bodily existence. This dual personality of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared, while the spiritual self, or Christ, continues to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ has always done, even before the human Jesus was incarnate to mortal eyes."—S. & H. 334: XV.

This is wholly contradicted by Jesus.

"If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and

yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"—JOHN 14:7, 8, 9.

"And so it is written, The first man Adam, was made a living soul; the last Adam was made a quickening spirit."—I COR. 15:45.

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—MATT. 16:15-17.

"But with the precious blood of Christ, as of a lamb without blemish and without spot: . . . Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."—I PETER 1:19, 21.

"This was 'the Lamb slain from the foundation of the world,'—slain, that is, according to the testimony of the corporeal senses, but undying in the deific Mind. The Revelator represents the Son of Man as saying (Revelation 1:17, 18): 'I am the first and the last: I am he that liveth, and was dead (not understood); and, behold, I am alive for evermore, (Science has explained me).' This is a mystical statement of the eternity of the Christ, and is also a reference to the human sense of Jesus crucified."—S. & H. 334: XVI.

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto

me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death.”—REV. 1:17, 18.

Anyone reading the first chapter of the Book of Revelation—the book that Jesus wrote by His amanuensis, John the Apostle, will find a concise statement of those things which Jesus wished to reveal to His people for all time to come.

The seventeenth and eighteenth verses tell of His appearance to John that John might not fear at His appearance in His glory. This was an actual appearance of the Son of God to the disciple whom He loved. John was now to write a book, without which the Gospel of Jesus Christ would not be complete, and this visit of our Lord was to prepare John for the work before him.

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.”—REV. 1:1, 2.

“Spirit being God, there is but one Spirit, for there can be but one infinite, and therefore one God. There are neither Spirits many nor Gods many. There is no evil in Spirit, because God is Spirit. The theory, that Spirit is distinct from matter but must

pass through it, or into it, to be individualised, would reduce God to dependency on matter, and establish a basis for pantheism."

—S. & H. 335: XVII.

Contradicted by the following word of God in Scripture:

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."—I JOHN 4:1-4.

"Spirit, God, has created all in and of Himself. Spirit never created matter. There is nothing in Spirit out of which matter could be made, for, as the Bible declares, without the Logos, the Æon or Word of God, 'was not anything made that was made.' Spirit is the only substance, the invisible and indivisible infinite God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial."—S. & H. 335: XVIII.

Scripture plainly refutes such a statement as that

“there is nothing in spirit out of which matter could be made.” We refer to the Spirit of God.

“In the beginning God created the heaven and the earth.

“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. . . . And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. . . . And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.

*“And God said, Let us make man in our image, after our own likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. . . . And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.”—*GEN. 1: 1, 2, 9, 25, 26, 31.

*“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.”—*COL. 1: 16.

*“For though there be that are called gods, whether in heaven or in earth, (as there be Gods many, and Lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”—*I COR. 8: 5, 6.

“And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.”—Eph. 3:9.

“For of him, and through him, and to him, are all things: to whom be glory forever. Amen.”—Rom. 11:36.

“Soul and spirit being one, God and Soul are one, and this one never included in a limited mind or a limited body. Spirit is eternal, divine. Nothing but Spirit, Soul, can evolve Life, for Spirit is more than all else. Because Soul is immortal, it does not exist in mortality. Soul must be incorporeal to be Spirit, for Spirit is not finite. Only by losing the false sense of Soul can we gain the eternal unfolding of Life as immortality brought to light.”—S. & H. 335: XIX.

This teaching is not in accord with Scripture.
Life forms Soul, not Soul, Life.

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”—Gen. 2:7.

The only begotten Son of God knew how to become incarnate in man, because He created man. God said, “Let us make man.”

“The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. . . . And the Word

was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”—JOHN 1:2, 3, 14.

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”—JOHN 14:6.

“Mind is the divine Principle, Love, and can produce nothing unlike the eternal Father-Mother, God. Reality is spiritual, harmonious, immutable, immortal, divine, eternal. Nothing unspiritual can be real, harmonious, or eternal. Sin, sickness, and mortality are the suppositional antipodes of Spirit, and must be contradictions of reality.”—S. & H. 335:XX.

There is no “God-Mother” mentioned in Scripture. God had no Mother. He was in the beginning—the first and the last. The mother of Christians is Jerusalem above—the New Jerusalem.

“But Jerusalem which is above is free, which is the mother of us all.”—GAL. 4:26.

“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”—HEB. 12:22-24.

“The Ego is deathless and limitless, for limits would imply and impose ignorance. Mind is the I AM, or infinity. Mind never enters the finite. Intelligence never passes into non-intelligence, or matter. Good never enters into evil, the unlimited into the limited, the eternal into the temporal, nor the immortal into mortality. The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to the infinite.”—S. & H. 335:XXI.

The dictionary defines “ego” as “Self,” the seat of consciousness.

*“Be not righteous over much, neither make thyself over wise: why shouldest thou destroy thyself?”—*ECCL. 7:16.

All men have consciousness, but one, the God-man, the incarnate, Emmanuel, (God with us) is God. God entered into the flesh. “The Word was made flesh and dwelt among us.”

“Immortal man was and is God’s image or idea, even the infinite expression of infinite Mind, and immortal man is co-existent and co-eternal with that Mind. He has been forever in the eternal Mind, God; but infinite Mind can never be in man, but is reflected by man. The spiritual man’s consciousness and individuality are reflections of God. They are the emanations of Him Who is Life, Truth, and Love. Immortal

man is not and never was material, but always spiritual and eternal.”—S. & H. 336: XXII.

The above is a theory that created man (Adam) is co-existent with God and “is not material, but always spiritual and eternal.” We have already presented Scripture showing it without foundation and entirely contrary to the Word of God, but again we produce the evidence from God’s word of the worse than worthlessness of the theory.

“And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. . . . God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?”—NUM. 23: 16, 19.

No man can know God the Father, except His only begotten Son, Jesus Christ, reveal Him.

“All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”—MATT. 11: 27.

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”—I COR. 2: 14.

Adam was created in the image of God from the dust of the earth. He was the first man (Adam).

"So God created man in his own image, in the image of God created he him; male and female created he them."—GEN. 1:27.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—GEN. 2:7.

The second man was Jesus Christ—the Lord from heaven.

"The first man is of the earth, earthy: the second man is the Lord from heaven."—I COR. 15:47.

"Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God."—PHIL. 2:5, 6.

By His atonement Christ purchased those whom He brings to God, according to Scripture.

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. . . . And now, O Father, glorify me with thine own self with the glory which I had with thee before the world was. . . . For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I come out from thee, and they have believed that thou didst send me."—JOHN 17:2, 3, 5, 8.

Only can they be one with God whom God has given to Jesus Christ.

“And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. . . . Neither pray I for these alone, but for them also which shall believe on me through their word.”—JOHN 17: 11, 13, 20.

When man is mentioned in Scripture he is cited as having all the being in which God created him—heart, soul and mind. Man’s body is a part of his being. When his body ceases to exist with life his spirit has departed to God who gave it.

“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”—PHIL. 2: 8.

“God is indivisible. A portion of God could not enter man; neither could God’s fulness be reflected by a single man, else God would be manifestly finite, lose the deific character, and become less than God. Allness is the measure of the infinite, and nothing less can express God.”—S. & H. 336: XXIII.

Jesus Christ being the express image of God, His person has all the fullness of God.

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; . . . Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and did set him over the works of thy hands."—HEB. 2: 3, 7.

"Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—PSALM 45: 6, 7.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."—COL. 2: 6-10.

"God, the divine Principle of man, and man in God's likeness are inseparable, harmonious, and eternal. The Science of being furnishes the rule of perfection, and brings immortality to light. God and man are not the same, but in the order of divine Science, God and man co-exist and are eternal. God is the parent Mind, and man is God's spiritual offering."—S. & H. 336: XXIV.

This is contrary to Scripture. There comes a

time when God judges the dead, and when all nations are gathered for judgment.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire."—REV. 20: 12, 15.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—MATT. 25: 31-33, 41.

The being of man does not "furnish the rule of perfection." That is only furnished by the atonement of Jesus Christ for man. Christian Science (so-called) repudiates the atonement made by Jesus Christ, the only begotten Son of God.

"I have seen an end of all perfection: but thy commandment is exceeding broad."—PSALM 119: 96.

"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. . . . But not as the offence, so also is the free gift: for if through the offence of one many be dead, much more the grace of God, and

the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.”—ROM. 5: 11, 15.

“God is individual and personal in a scientific sense, but not in any anthropomorphic sense. Therefore, man, reflecting God, cannot lose his individuality; but as material sensation, or a soul in the body, blind mortals do lose sight of spiritual individuality. Material personality is not realism; it is not the reflection or likeness of Spirit, the perfect God. Sensualism is not bliss, but bondage. For true happiness man must harmonise with his Principle, divine Love; the Son must be in accord with the Father, in conformity with Christ. According to divine Science, man is in a degree as perfect as the Mind that forms him. The truth of being makes man harmonious and immortal, while error is mortal and discordant.”—S. & H. 336: XXV.

“Anthropomorphic” is defined as “having human form.” When Jesus Christ was made manifest as the Only Begotten Son of God, He became known as the brightness of God’s glory and the express image of His person.

“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”—HEB. 1: 3.

He also purged our sins, which we learn from Scripture were the sins that opened the way to death of man, who became a living soul when the Creator breathed into his nostrils the breath of life.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—GEN. 2: 7.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—GEN. 2: 17.

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."—EZEKIEL 18: 4.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—JOHN 3: 16.

Man, after his disobedience, needed a clean heart and a right spirit. It must be created in him—therefore, the new man Christ Jesus.

"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me."—PSALM 51: 7, 10.

"And that ye put on the new man, which after God is created in righteousness and true holiness."—EPH. 4: 24.

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. . . . For which cause

we faint not; but though our outward man perish, yet the inward man is renewed day by day.—II COR. 4:4, 16.

“Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven.”—I COR. 15:46, 47.

If, according to Divine science, “man is in a degree as perfect as the mind that forms him,” then we have made it plain that such science is wrong, for the man formed of the dust of the ground must have a renewing of the spirit and be created anew in the second man, Christ Jesus, according to Scripture.

“Christian Science demonstrates that none but the pure in heart can see God, as the gospel teaches. In proportion to his purity is a man perfect; and perfection is the order of celestial being which demonstrates Life in Christ, Life’s spiritual ideal.”—S. & H. 337:XXVI.

There is only one way by which man can become perfect, and that is the way Scripture teaches us;—that is, by the cleansing blood of Jesus Christ.

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”—EPH. 1:7.

“In whom we have redemption through his blood,

even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature.”—COL. 1: 14, 15.

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”—MATT. 7: 13, 14.

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”—ACTS 4: 12.

“Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.”—LUKE 22: 20.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”—EPH. 2: 8.

“The true idea of man, as the reflection of the invisible God, is as incomprehensible to the limited senses as is man’s infinite Principle. The visible universe and material man are the poor counterfeits of the invisible universe and spiritual man. Eternal things (verities) are God’s thoughts as they exist in the spiritual realm of the real. Temporal things are the thoughts of mortals and are the unreal, being the opposite of the real or the spiritual and eternal.”—S. & H. 337: XXVII.

Unless man is born again, he remains in sin.

“And every man that hath this hope in him purifieth himself, even as he is pure. . . . He that commit-

teth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”—I JOHN 3:3, 8, 9.

The natural man cannot receive the things of the Spirit of God.

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”—I COR. 2:14.

Nowhere in so-called Christian Science is taught the new birth that we must be born again.

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: . . . Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. . . . Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.”—I PETER 1:18-20 23.

“Subject sickness, sin, and death to the rule of health and holiness in Christian Science, and you ascertain that this Science

is demonstrably true, for it heals the sick and sinning as no other system can. Christian Science, rightly understood, leads to eternal harmony. It brings to light the only living and true God and man as made in His likeness; whereas the opposite belief—that man originates in matter and has beginning and end, that he is both soul and body, both good and evil, both spiritual and material—terminates in discord and mortality, in the error which must be destroyed by Truth. The mortality of material man proves that error has been ingrafted into the premises and conclusions of material and mortal humanity.”
—S. & H. 337: XXVIII.

The effectual healing of the sinning is told in Scripture in a simple manner, being one way only—always the same—that it at once imputes belief in those who hunger and thirst after righteousness.

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”—MAT. 5: 6.

“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference.”—ROM. 3: 21, 22.

“But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.”—JOHN 6: 64, 65.

*“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”—*ACTS 4: 10-12.

Man is both soul and body—both good and evil, according to Scripture. God brings men to the light, and that light is Jesus Christ.

*“In him was life; and the life was the light of men.”—*JOHN 1: 4.

*“For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. . . . For the good that I would, I do not: but the evil, which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.”—*ROM. 7: 14, 15, 19, 20.

*“How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. . . . For with thee is the fountain of life: in thy light shall we see light.”—*PSALM 36: 7, 9.

“The word *Adam* is from the Hebrew *Adamah*, signifying the red colour of the ground, dust, nothingness. Divide the name *Adam* into two syllables, and it reads, a dam,

or obstruction. This suggests the thought of something fluid, or mortal mind in solution. It further suggests the thought of that 'darkness . . . upon the face of the deep,' when matter or dust was deemed the agent of Deity in creating man,—when matter, as that which is accursed, stood opposed to Spirit. Here a dam is not a mere play upon words; it stands for obstruction, error, even the supposed separation of man from God, and the obstacle which the serpent, sin, would impose between man and his creator. The dissection and definition of words, aside from their metaphysical derivation, is not scientific. Jehovah declared the ground was accursed; and from this ground, or matter, sprang Adam, notwithstanding God had blessed the earth 'for man's sake.' From this it follows that Adam was not the ideal man for whom the earth was blessed. The ideal man was revealed in due time, and was known as Christ Jesus."—S. & H. 338:XXIX.

God created man from that which He had already created.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—GEN. 2:7.

The ground was not cursed until after man was created from its dust. The ground, when God created it, was pronounced good.

“And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. . . . And God saw every-thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.”—GEN. 1:10, 31.

Man formed from the dust of the ground was not complete until God breathed into his nostrils the breath of life. He then became a living soul.

The ground was not cursed because it was bad, but was because Adam had disobeyed and it was cursed for Adam's sake.

“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.”—GEN. 3:17.

“The destruction of sin is the divine method of pardon. Divine Life destroys death, Truth destroys error, and Love destroys hate. Being destroyed, sin needs no other form of forgiveness. Does not God's pardon, destroying any one sin, prophesy and involve the final destruction of all sin?”
—S. & H. 339:XXX.

Sin in Scripture is not mentioned as destroyed. On the contrary, it is declared that one sinner can destroy much good.

"Wisdom is better than weapons of war: but one sinner destroyeth much good."—ECCLES. 9:18.

The making of good and evil, both, depends upon God. To create or destroy good or evil is in the power of God alone.

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."—ISAIAH 45:7.

We are to fight the good fight of faith. We are enjoined to lay hold on eternal life and to keep that which is committed to our trust by the grace of God, who quickeneth all things.

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. . . . O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called: which some professing have erred concerning the faith. Grace be with thee. Amen."—I TIMOTHY 6:12, 20, 21.

"Thou therefore, my son, be strong in the grace that is in Christ Jesus."—II TIMOTHY 2:1.

Sin continues to exist to everlasting punishment in those whose names are not written in the Book of Life.

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two

hands to go into hell, into the fire that never shall be quenched;

"Where their worm dieth not, and the fire is not quenched."—MARK 9: 43, 44.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . .

"And whosoever was not found written in the book of life was cast into the lake of fire."—REV. 20: 12, 15.

"Since God is All, there is no room for His unlikeness. God, Spirit, alone created all, and called it good. Therefore evil, being contrary to good, is unreal, and cannot be the product of God. A sinner can receive no encouragement from the fact that Science demonstrates the unreality of evil, for the sinner would make a reality of sin,—would make that real, which is unreal, and thus heap up 'wrath against the day of wrath.' He is joining in a conspiracy against himself,—against his own awakening to the awful unreality by which he has been deceived. Only those who repent of sin and forsake the unreal, can fully understand the unreality of evil."—S. & H. 339: XXXI.

Scripture, as we have frequently quoted, declares that God creates both good and evil.

"I form the light, and create darkness; I make peace,

and create evil. I the Lord do all these things."—
ISAIAH 45:7.

This statement from S. & H. platform shows, when compared with the Word of God, how easily a theory, that is entirely wrong, may be advanced, if once the Scripture is departed from. The great unlikeness of God is Satan, the deceiver of men; and he exists, and until his time comes, will continue to deceive mankind.

We ask, how can there be an unreality of evil, if evil does not exist?

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—II THESS. 2:3-8.

"As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so will our material theories yield to spiritual

ideas until the finite gives place to the infinite, sickness to health, sin to holiness and God's kingdom comes 'in earth, as it is in heaven.' The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and that this Mind must be not merely believed, but it must be understood. To get rid of sin through Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or power, pain or pleasure. You conquer error by denying its verity. Our various theories will never lose their imaginary power for good or evil, until we lose our faith in them and make life its own proof of harmony and God.

"This text in the book of Ecclesiastes conveys the Christian Science thought, especially when the word duty, which is not in the original, is omitted: 'Let us hear the conclusion of the whole matter! Fear God, and keep his commandments: for this is the whole duty of man.' In other words: Let us hear the conclusion of the whole matter: Love God and keep His commandments: for this is the whole of man in His image and likeness. Divine Love is infinite. Therefore all that really exists is in and of God, and manifests His Love.

"'Thou shalt have no other gods before me' (Exodus xx:3). The First Commandment is my favourite text. It demonstrates Christian Science. It inculcates the triunity of God, Spirit, Mind; it signifies that Man shall have no other spirit or mind

but God, eternal good, and that all men shall have one Mind. The divine Principle of the First Commandment bases the science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfills the Scripture, 'Love thy neighbour as thyself'; annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalises the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."—S. & H. 339:XXXII.

The bounds of mankind were entered into by the Deity. The infinite when the Word which was with God, and was God, was made flesh and dwelt among us.

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—JOHN 1:1, 14.

Men can only reach the Deity through Jesus Christ. In the process of the saving, man is not unclothed, but *clothed upon*, by taking unto himself the gift of God, the new man Christ Jesus.

"For we that are in this tabernacle do groan, being

burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit.”—II COR. 5:4, 5.

Scripture does not end with directing man to “fear God and keep His commands.” If it did, there would be no hope for man. The law of commandments is overtaken by the covenant of grace. By grace are we saved.

“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.”
—GAL. 3:24.

“Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound.”—ROM. 5:20.

“But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;). . . . For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.”—EPH. 2:4-5, 8.

The entry or the omission of the word duty in Ecclesiastes 12:13 does not change the meaning of Scripture, for the fourteenth (next) verse verifies the value of the reading as it is in the thirteenth verse.

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is

the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—ECCLES. 12:13-14.

In this platform S. & H. gives forth a favourite text, namely, Exodus 20:3.

Could there possibly be a greater refutation of S. & H. error contained in platform eighteen, than that found in Exodus 20:11, said to contain a favourite text of the author?

After reading the favourite text of the author of S. & H. may we not turn to the name of God, that He magnified above all others.

"I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: for thou hast magnified thy word above all thy name."—PSALM 138:2.

Should we represent His name as "Spirit, Soul, Good, Mind, Harmony," when He has chosen to exalt the name "Word—the Word made flesh," Jesus Christ, the Name above all?

*"Jesus, Thy Name I love,
All other names above,
Jesus, my Lord."*

IV

“SOME OBJECTIONS ANSWERED”— “CHRISTIAN SCIENCE PRACTICE” —“TEACHING CHRISTIAN SCIENCE”

IN this chapter the three books, “Some Objections Answered,” “Christian Science Practice” and “Teaching Christian Science,” are reviewed.

In “Some Objections Answered,” S. & H. places itself in the position of assuming that its statements will be accepted at their face value, without due corroboration from Scripture. Selections of Scripture are sometimes quoted without acceptance of its vital truth, and used to enforce the ones advanced as Christian Science. Here is an instance: On page 350 of S. & H. the following quotation from Scripture, “The Word was made flesh,” appears. This Scriptural truth of the Deity of Jesus Christ is denied many times and in many ways by S. & H., both by separating Jesus from Christ and by denying the incarnation (the God-Man) and making the man Jesus to have a temporary existence and not eternal. (See page 336) “A portion of God could not enter man.” “God is individual

and personal in a scientific sense, but not in any (a human form) anthropomorphic sense." After which quotation, "'The Word was made flesh,'" the quotation is put to use in an attempt to enforce Christian Science theories.

"Paul alludes to 'doubtful disputations.' The hour has struck when proof and demonstration instead of opinion and dogma, are summoned to the support of Christianity, 'making wise the simple.'"—S. & H. 342: 1, 2, 3, 4.

Now Paul's reference is to those weak in the faith.

"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs."—ROM. 14: 1-2.

For those outside of the Christian faith, who receive not the Gospel as Paul preached it, Paul uses strong terms, and this he does in the very chapter from which S. & H. makes the quotation. Paul's references were evidently to questions which had arisen in the Church of his day.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. . . . It is good neither to eat flesh, nor to drink wine,

nor anything whereby thy brother stumbleth, or is offended, or is made weak. . . . And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.”
—ROM. 14: 17-18, 21, 23.

“If Christianity is not scientific, and Science is not of God, then there is no invariable law, and truth becomes an accident. Shall it be denied that a system which works according to the Scriptures has Scriptural authority?

“Christian Science awakens the sinner, reclaims the infidel, and raises from the couch of pain the helpless invalid.”—S. & H. 342: 16-23.

If Scripture works according to the system of S. & H. why was there any need of the second system?

Did not faith come by hearing, and hearing by the word of God? Paul so asserts:

“So, then, faith cometh by hearing, and hearing by the word of God.”—ROM. 10: 17.

If “Christian Science is in accord with Scripture,” then it is not a discovery, as claimed by S. & H.

Why should the works of Jesus be proclaimed as a discovery?

“Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the

lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.”—
LUKE 7:22.

No Christian but would rejoice in the deliverance of anyone from a delusion of illness where such delusion existed, but every Christian must decline to follow where the communion in remembrance of our Saviour delivered to the Church of Christ by the Saviour, and later by the apostle Paul, is disowned.

We quote—"Christian Science awakens the sinner."

But if sin is not a reality, how can there be a sinner? (See page 339 of S. & H.) "To get rid of sin through Science is to divest sin of any supposed mind or reality."

"It would sometimes seem as if truth were rejected because meekness and spirituality are the conditions of its acceptance, while Christendom generally demands so much less.

"Anciently those apostles who were Jesus' students, as well as Paul, who was not one of His students, healed the sick and reformed the sinner by their religion. Hence the mistake which allows words, rather than works, to follow such examples! Whoever is the first meekly and conscientiously to press along the line of gospel-healing, is often accounted a heretic."—S. & H. 343:21-30.

Untold numbers of Christians work, preach, heal, and give hope and salvation through Christ Jesus and are not heretics.

Was not Paul a student of Jesus Christ? Who of the Apostles has broken the bread of life to mankind to a greater extent? From whom did he take his faith, courage, and strength?

*“And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? . . . And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.”—*ACTS 9:3-4, 6.

*“He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? . . . For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”—*ROM. 8:32, 38-39.

“Were it more fully understood that Truth heals and that error causes disease, the opponents of a demonstrable Science would perhaps mercifully withhold their misrepresentations, which harm the sick.”—S. & H. 344: 11, 12, 13, 14.

But how can error cause disease if error be not a reality?

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. . . . Who can undersaand his errors? cleanse thou me from secret faults."—PSALM 19:7-8, 12.

Here we find in Scripture that "soul" is not God. It is that in man which needs to be converted. Soul is not what is taught by S. & H. (page 302-21), nor is S. & H. in accord with the following Scripture:

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—JAMES 5:20.

We also learn from Scripture that error is so real that it may lead back to error those who have once escaped.

"For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error."—II PETER 2:18.

How sound is the doctrine that teaches us to pray the following prayer!

“And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory forever. Amen.”—MATT. 6: 13.

Should we not pray this prayer that we may be delivered from the evil that Paul, in his day, taught was to come? Here are Paul’s teachings of that coming day:

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. . . . And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.”—II THESS. 2: 1-2, 8-10.

“There are various methods of treating disease, which are not included in the commonly accepted systems; but there is only one which should be presented to the whole world, and that is the Christian Science which Jesus preached and practised and left to us as His rich legacy.”—S. & H. 344: 19-24

We call attention to this mention of “Science,” which we find in the New Testament.

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called."—I TIMOTHY 6:20.

"Why should one refuse to investigate this method of treating disease? Why support the popular systems of medicine, when the physician may perchance be an infidel and may lose ninety and nine patients, while Christian Science cures its hundred? Is it because allopathy and homeopathy are more fashionable and less spiritual?"—S. & H. 344:25-31.

Answering this question, upon investigation Christian Science as portrayed in S. & H. is found to be un-Scriptural, and is, therefore, rejected by the Christian who accepts what Jesus taught and practised rather than a healing cult, whose teachings reject Scripture.

In the investigation there is found reason to believe that professional services rendered in practice of Christian Science have much to do with the making of adherents to its theories.

"Anybody, who is able to perceive the incongruity between God's idea and poor humanity, ought to be able to discern the distinction, (made by Christian Science) between God's man, made in His image, and the sinning race of Adam."—S. & H. 345:21-24.

"When man is spoken of as made in God's image, it is not sinful and sickly mortal man who is referred to, but the ideal man reflecting God's likeness."—S. & H. 346:2-5.

We give God's idea of humanity:

"Thy first father hast sinned, and thy teachers have transgressed against me."—ISAIAH 43:27.

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. . . . And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."—GEN. 1:26-28, 31.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—GEN. 2:7.

We give, also, His word regarding His Only Begotten Son:

"And Jesus, when he was baptised, went up straightway out of the water: and, lo, the heavens were

opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him: And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”—MATT. 3: 16-17.

“It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am the bread of life.”—JOHN 6: 45-48.

“For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing, then, that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”—HEB. 4: 12-16.

Jesus Christ, the Only Begotten Son of God, is nowhere in Scripture mentioned as made in God's image. It was Adam who was thus created, but Jesus was conceived by the Holy Ghost, the God-man without sin, as all other men were created

liable to sin. We have given, above, the Scripture for these truths.

As these pages are being written, already the sun is giving us its warm rays and fresh hopes of spring, and the promise of a following seed time and harvest.

Even so the Son of righteousness rises, with healing in His wings. Many are trusting under the shadow of His wings; many more will learn doctrine from that compass, Scripture, which points ever to Jesus Christ, the Only Begotten Son of God.

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."—MALACHI 4:2.

"They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."—ISAIAH 29:24.

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he."—DEUT. 32:1-4.

"'The flesh lusteth against the Spirit, and the Spirit against the flesh.' Who is ready to admit this? . . .

“If Christian Science takes away the popular gods,—sin, sickness, and death,—it is Christ, Truth, who destroys these evils, and so proves their nothingness.”—S. & H. 347: 1-2, 23-25.

The lusting of the flesh against the spirit, quoted by S. & H., is against the Spirit, which God gives those who believe in his Son, which was not given to the disciples of Jesus until the Church of Christ received Him on the day of Pentecost.

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”—JOHN 3: 5-6.

“I indeed baptise you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptise you with the Holy Ghost, and with fire.”—MATT. 3: 11.

The spirit of natural man is not the Spirit which they receive who believe on Jesus Christ.

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given: he-

cause that Jesus was not yet glorified.)”—JOHN 7: 37-39.

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”—I COR. 2: 14.

The apostle Peter spoke of God's Spirit as follows:

“But, Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days, of my Spirit; and they shall prophesy.”—ACTS 2: 14-18.

The “breath of life” breathed into Adam was not the Holy Ghost. That Spirit came upon believers only. Before the day of Pentecost, when Christ's Church received the Holy Ghost, the Spirit of God was a gift to man from God.

“And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all of this, there is

none so discreet and wise as thou art.”—GEN. 41: 38-39.

“All in whose nostrils was the breath of life, of all that was in the dry land, died.”—GEN. 7: 22.

“And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

“And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. . . .

“And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

“And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

“But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp

“And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

“And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My Lord Moses forbid them.

“And Moses said unto him, Enviest thou for my sake? Would God that all the Lord’s people were prophets, and that the Lord would put his spirit upon them.”—NUM. 11:16-17, 24-29.

The reasoning of S. & H. is based upon the error that the spirit of man and the Spirit of God are identical, and thus it quotes the Scripture:

“For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.”—GAL. 5:17.

The part of the verse not quoted by S. & H. and this following verse, “But if ye be led of the spirit, ye are not under the law,” (Gal. 5:18), form plain testimony that the natural man under the law of God was incapable of fulfilling the requirements of the Spirit of God, and that a new covenant, that of the fulfillment by Jesus Christ for mankind was necessary; and thus the Holy Ghost was given to believers on Jesus Christ.

“And they that are Christ’s have crucified the flesh with the affections and lusts.”—GAL. 5:24.

“Who hath believed our report? and to whom is the arm of the Lord revealed? . . . But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

“All we, like sheep, have gone astray; we have turned everyone to his own way; and the Lord hath

laid on him the iniquity of us all."—ISAIAH 53: 1, 5-6.

"‘The Word was made flesh.’ Divine truth must be known by its effects on the body as well as on the mind, before the Science of being can be demonstrated. Hence its embodiment in the incarnate Jesus—that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and Truth destroys error."—S. & H. 350: 24-30.

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—JOHN 1: 1, 14.

It was not that "Divine Truth must be known by its effects on the body," that the Only Begotten Son was sent by the Father. He was sent that He might become a mediator between God and His created man, thus bringing to Himself many sons.

"But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. . . . For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. . . .

That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.”—ROM. 5:15, 17, 21.

“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.”—HEB. 2:10.

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”—II COR. 4:17-18.

“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”—GAL. 4:6.

It was not that soul might “rebuke sense,” but that the Word (Jesus Christ), being made flesh might atone for all to whom the Father gives Jesus Christ His Son, the Atonement and Mediator. Thus man, his heart, soul and mind is adopted by the Father by His grace, through faith.

“For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”—ROM. 8:24-26.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—EPH. 2: 8.

"The author became a member of the orthodox Congregational Church in early years. Later she learned that her own prayers failed to heal her as did the prayers of her devout parents and the church; but when the spiritual sense of the creed was discerned in the Science of Christianity, this spiritual sense was a present help. It was the living, palpitating presence of Christ, Truth, which healed the sick."—S. & H. 351: 8-14.

Had the Apostle Paul any less faith through which he performed miracles than the author of S. & H.? Yet he was obedient to God's will.

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—II COR. 12: 7, 8, 9.

"Our Master declared that His material body was not spirit, evidently considering it a mortal and material belief of flesh and bones, whereas the Jews took a diametrically

opposite view. To Jesus, not materially, but spiritually, was the reality of man's existence, while to the rabbis the spiritual was the intangible and uncertain, if not the unreal.”
—S. & H. 352: 5-11.

Jesus Christ was very man and very God, perfect in both. He was without sin, the Word made flesh.

“In the beginning was the Word, and the Word was with God, and the Word was God.”—JOHN 1:1.

All other men are fallible, having had both father and mother of earthly parentage. The Father of Jesus Christ is God from heaven. To come into His family men must be adopted. The way is through Jesus Christ.

“But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou Son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”—MATT. 1:20, 21.

“Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

“He that is not with me is against me: and he that gathereth not with me, scattereth abroad.

“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the

blasphemy against the Holy Ghost shall not be forgiven unto men.—MATT. 12:29-31.

“Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me.”—JOHN 14:6.

Jesus, referring to Himself, said:

“Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.”—LUKE 24:39.

It was not a spirit (a spectre). But that saying did not imply that He was not “the spirit” of God. For the saying, “As ye see me have,” implied a being other than flesh and bones, yet possessing flesh and bones as a part of His being.

“The grave does not banish the ghost of materiality. So long as there are supposed limits to Mind, and those limits are human, so long will ghosts seem to continue. Mind is limitless. It never was material.”—S. & H. 353:25-28.

The above teaching about the mind does not agree with the teachings of Scripture, which we give. Scripture has two minds, one of man and one of God:

“And Moses said, Hereby ye shall know that the

Lord hath sent me to do all these works; for I have not done them of mine own mind.”—NUM. 16:28.

“ . . . If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord to do either good or bad of mine own mind; but what the Lord saith, that will I speak.”
—NUM. 24:13.

There is a wicked mind, which certainly is not the mind of God.

“*The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?*”—PROV. 21:27.

If a mind is stayed on another, there must be two minds.

“*Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.*”—ISAIAH 26:3.

Two minds exist:

“*Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*”—ROM. 8:7-9.

The mind of the natural man needs to be renewed

in its spirit and the new man, Christ Jesus, is necessary.

“And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.”—EPH. 4:23, 24.

The mind of the Lord is beyond being instructed, but men may have the mind of Christ if they will believe and follow Him.

“But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.”—I COR. 2:15, 16.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; . . . For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”—II COR. 5:17, 18, 21.

“As for sin and disease, Christian Science says, in the language of the Master, ‘Follow me; and let the dead bury their dead.’ Let discord of every name and nature be heard no more, and let the harmonious and true sense of life and being take possession of human consciousness.

“What is the relative value of the two conflicting theories regarding christian heal-

ing? One, according to the commands of our Master, heals the sick. The other, popular religion, declines to admit that Christ's religion has exercised any systematic healing power since the first century."—S. & H. 355:9-18.

What other meaning can be consistently given to our Lord's directions, "Let the dead bury their dead," than that He desired the immediate following of Himself by His disciples, who, having been dead in trespasses and sin, He had quickened?

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)"—EPH. 2:4, 5.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—ROM. 8:11.

"For as the Father raised up the dead, and quickeneth them; even so the Son quickeneth whom he will."—JOHN 5:21

Contact with Christian people and Christian literature makes known the truth that for ages faith in prayer has brought healing to God's people. It is inconceivable that those of our Lord's followers who have believed the written Word and have followed Him, should not have had the benefit in all instructions of Him who prayed for them, centuries ago.

"Neither pray I for these alone, but for them also which shall believe on me through their word."—
JOHN 17:20.

"The statement that the teachings of Christian Science in this work are 'absolutely false, and the most egregious fallacies ever offered for acceptance,' is an opinion wholly due to a misapprehension both of the divine Principle and practice of Christian Science, and to a consequent inability to demonstrate this Science."—S. & H. 355:20-26.

But how much evidence has Christian Science produced for the inquirer that the material body of man and the pains and ills which it is subject to are nothingness by demonstrations?

Who can say truthfully that the admonition of James has not been followed through many generations by Christians?

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."—
JAMES 5:15, 16.

"Jesus reasoned on this subject practically, and controlled sickness, sin, and death on the basis of His spirituality. Understanding the nothingness of material things,

he spoke of flesh and Spirit as the two opposites—as error and Truth, not contributing in any way to each other's happiness and existence. Jesus knew, 'It is the spirit that quickeneth; the flesh profiteth nothing.'—S. & H. 356:9-15.

Jesus says that the works of God were to believe on Him whom He hath sent.

"Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."—JOHN 6:29.

He also said that He came to do the will of the Father and to do God's works.

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."—JOHN 4:34.

His disciples followed the Gospel of Jesus:

"Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God."—ACTS 2:11.

"And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?"—ACTS 3:12.

Neither Jesus nor His disciples did miracles on the basis of their own spirituality.

"But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. . . . Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—JOHN 5:36, 39.

"The Christian who believes in the First Commandment is a monotheist. Thus he virtually unites with the Jew's belief in one God, and recognises that Jesus Christ is not God, as Jesus Himself declared, but is the Son of God. This declaration of Jesus, understood, conflicts not at all with another of His sayings: 'I and my Father are one,'—that is, one in quality, not in quantity. As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. Scripture reads: 'For in him we live, and move, and have our being.'—S. & H. 361:9-19.

The statements quoted above are not borne out in Scripture. The Christian believes in the person of the Father, of the Son and of the Holy Ghost; three in one. The Christian believes that Jesus was in the form of God. The Christian believes that the Word is God.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."—I JOHN 5:7.

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. . . . And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—PHIL. 2: 5-8, 11.

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—JOHN 1: 1, 14.

When Jesus said, "I and my Father are one," He did not say He was a part of the Father, "as one drop or one ray," but being in the form of God, He thought it not robbery to be equal with God, for the Father had so placed Him.

The angel proclaimed to Zacharias the truth:

"And many of the children of Israel shall he turn to the Lord their God. . . . And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; . . . And

thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways.”—LUKE 1: 16, 67-71, 76.

The prophets gave their testimony.

“For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”—ISAIAH 9: 6.

“Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”—ISAIAH 7: 14.

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. . . . I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”—REV. 1: 1, 2, 3.

“Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame and is set down at the right hand of the throne of God.”—HEB. 12: 2.

“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.”—JOHN 8: 58.

“Jesus said of personified evil, that it was ‘a liar, and the father of it.’ Truth creates neither a lie, a capacity to lie, nor a liar.”—S. & H. 357: 7-9.

God created man. According to Scripture man was created with a capacity to lie.

“So God created man in his own image, in the image of God created he him; male and female created he them.”—GEN. 1:27.

“If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;”—LEV. 6:2.

“God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?”—NUM. 23:19.

“We never read that Luke or Paul made a reality of disease in order to discover some means of healing it. Jesus never asked if disease were acute or chronic, and He never recommended attention to laws of health, never gave drugs, never prayed to know if God were willing that a man should live.”—S. & H. 369:14-19.

Neither Paul nor Luke needed to make a reality of disease. They recognised that it was existing as a reality. Paul prescribed wine for Timothy in place of water. Luke was recognised as a physician.

The existence of health is sufficient proof, that its reverse exists and is a reality. For health but expresses the truth that where it exists disease

does not exist. Jesus recognised both sickness and health, and also the need of physicians. James recognised sickness as a reality, and an infirmity of man.

"But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick."—MATT. 9: 12.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—JAMES 5: 14, 15.

"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."—I TIMOTHY 5: 23.

Surely what God said He would do was a reality:

"Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day."—DEUT. 27: 10.

"The Lord shall make the pestilence cleave unto thee, until he hath consumed thee from off the land, whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew: and they shall pursue thee until thou perish. . . . If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name,

THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses and of long continuance.”—DEUT. 28: 21-22, 58-59.

Scripture recognises an incurable disease from God.

“And after all this the Lord smote him in his bowels with an incurable disease. And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases: and his people made no burning for him, like the burning of his fathers.”—II CHRON. 21: 18-19.

“Remember, brain is not mind. Matter cannot be sick and Mind is immortal. . . .

“When man demonstrates Christian Science absolutely, he will be perfect. He can neither sin, suffer, be subject to matter, nor disobey the law of God.”—S. & H. 372: 1-2.

Does any kind of science change the truth that a tooth is matter and if an ulceration takes place there, then suffering occurs? If the tooth, or the ulceration, is removed, the suffering ceases. The same mind that was troubled because of the suffering ceases to be troubled by it.

When the Saviour said, “They that are sick need a physician,” did He not thereby recommend a physician?

If we are unfaithful in the things that God has furnished us with in herbs and other remedies at hand, and turn from them, declining to use them, what right have we to claim miracles from Him for cures?

Miracles were used by Him in order that men might know that He had all power to forgive sins:

"He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous-mammon, who will commit to your trust the true riches?"—LUKE 16:10-11.

If any kind of science can do what Christian Science claims it can do, then Christian Science makes the Gospel of Jesus Christ, through S. & H. theories, to become useless for the salvation of men, and the Only Begotten Son of God without the mission for which He was sent of the Father to accomplish.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—JOHN 3:16.

"Contending for the evidence or indulging the demands of sin, disease, or death, we virtually contend against the control of Mind over body, and deny the power of Mind to heal. This false method is as though the

defendant should argue for the plaintiff in favour of a decision which the defendant knows will be turned against himself.”—S. & H. 380: 8-14.

Looking at the Scripture by the apostle Paul, we find him conscious of a law within him warring against the law of his mind, bringing him into captivity to the law of sin in his members. He calls out, “Who shall deliver me?” He finds deliverance not by mind, but “through Jesus Christ our Lord.”

“For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin.”—ROM. 7: 22-25.

Thus the mind of man is not the mind of God.

“Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.”—ROM. 8: 7.

By being born again we have the mind of Jesus Christ.

“For who hath known the mind of the Lord, that he

may instruct him? But we have the mind of Christ.”—I COR. 2:16.

“For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”—ISAIAH 55:9.

“Instead of blind and calm submission to the incipient or advanced stages of disease, rise in rebellion against them. Banish the belief that you can possibly entertain a single intruding pain, which cannot be ruled out by the might of Mind, and in this way you can prevent the development of pain in the body. No law of God hinders this result. It is error to suffer for aught but your own sins. Christ, or Truth, will destroy all other supposed suffering, and real suffering for your own sins will cease in proportion as the sin ceases.”—S. & H. 391:7-16.

Three vital errors stand out in the above, whether mind is written with a capital “M” or with a small “m.” The appeal being not to God, but to man to overcome, which we have shown by Scripture he is unable to perform, according to Paul, the apostle, who appealed to Jesus Christ for deliverance.

“He draweth also the mighty with his power: he riseth up, and no man is sure of life.”—JOB 24:22.

“He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.”—I SAMUEL 2:9.

“And enter not into judgment with thy servant: for

in thy sight shall no man living be justified.”—
PSALM 143:2.

*“There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death, and there is no discharge in that war; neither shall wickedness deliver those that are given to it.”—*ECCL. 8:8.

It is not “Error to suffer for aught but your own sins.” That is a repudiation of the Gospel of Jesus Christ. He died for our sins.

“Who hath believed our report? and to whom is the arm of the Lord revealed? . . . Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. . . . All we, like sheep, have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all.”—
ISAIAH 53:1, 4, 6.

Paul, in Scripture, directs us to bear burdens not our own.

*“Bear ye one another’s burdens, and so fulfil the law of Christ.”—*GAL. 6:2.

The law is fulfilled by Jesus Christ.

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.”—
MATT. 5:17.

Jesus Christ suffered the agony of the Cross for us.

God suffered the agony of giving His Only Begotten Son that we might believe and be saved.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—
JOHN 3:16.

Only in Christ can we be released from all suffering because of our sin.

*"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—*MATT. 11:27.

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

*"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother."—*I JOHN 3:8-10.

*"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—*JOHN 1:12, 13.

*"Jesus answered and said unto them, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—*JOHN 3:3.

"Mortal mind alone sentences itself."

—S. & H. 391:26.

A direct contradiction of Scripture.

"And after all this the Lord smote him in his bowels with an incurable disease."—II CHRON. 21:18.

"If then I do that which I would not, I consent unto the law, that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."—ROM. 7:16-18.

Paul's mind was to be cured of the thorn in his flesh. God's mind was otherwise. Man's mind does not alone prevail in disease any more than it prevails in other affairs of man's life.

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing."—JER. 10:23-24.

"Christian Science commands man to master the propensities,—"

"The good man finally can overcome his fear of sin."—S. & H. 405:5, 18.

Scripture teaches that the efforts of man to master his propensities have always been, and will be,

failures, without the Lord working in him to will and to do.

There is one Saviour and one way. Jesus Christ is both.

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."—MATT. 1:21.

"Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me."—JOHN 14:6.

The Commandments are a schoolmaster to lead us to Christ.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."
—GAL. 3:24.

"And they that are Christ's have crucified the flesh with its affections and lusts."—GAL. 5:24.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all."
—HEB. 10:10.

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."—ROM. 3:20.

"The Bible contains the recipe for all healing. 'The leaves of the tree were for the healing of the nations.' Sin and sickness are both healed by the same Principle."—S. & H. 406:1-3.

The tree of Life is the Lord Jesus Christ.

“*And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*”—GEN. 2: 9.

“*He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*”—REV. 2: 7.

“*Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.*”—ROM. 11: 22, 23.

The healing is not by a principle, but by a Person,
—Jesus Christ.

“*For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.*”—JER. 30: 17.

“*Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases.*”—PSALM 103: 2, 3.

“*And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.*”—MATT. 4: 23.

“Mortal mind is ignorant of itself,—igno-

rant of the errors it includes and of their effects.”—S. & H. 408: 30-32.

The spirit that is in man knows of the things of man.

“For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”—I COR. 2: 11.

“Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith, and the purer our love. The Apostle John says: ‘There is no fear in Love, but perfect Love casteth out fear. . . . He that feareth is not made perfect in Love.’ Here is a definite and inspired proclamation of Christian Science.”—S. & H. 410: 14-21.

Our faith, to be in God, must first be in Jesus Christ His Only Begotten Son, also our love—the perfect love that casteth out fear. “God is love.” We can only have Him through the faith he gives us in Jesus Christ. We should pray for that faith. Faith in “principle, soul, mind and spirit,” all of which is subordinate to God is not faith in Jesus Christ and His atoning blood.

The apostle John writes, “As he is, so are we in this world.” As honest persons, we must admit that if that is true it must be because God gave us

the righteousness of Jesus Christ. We know we do not have it of ourselves.

“Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.”—I JOHN 4:17, 18.

“Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: . . . But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”—GAL. 1:3, 4, 8.

This is “a definite and inspired proclamation” of Jesus Christ, not of Christian Science.

“Argue at first mentally, not audibly, that the patient has no disease, and conform the argument so as to destroy the evidence of disease.”—S. & H. 412:20-23.

What kind of evidence is it that proves a disease that does not exist, and how can such evidence be destroyed if it is no evidence?

It seems unnecessary to turn to the Bible to correct such a statement, but we prefer to bring forward the Scripture.

There is no account given in Scripture that we

can find of healing by mind overcoming matter. All healing in Scripture, that we find, comes from God, either directly or as a special gift to His followers. An incurable disease mentioned, proclaims the truth that the mind of man is incapable of overcoming "evidence of disease."

"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. . . . And they departed, and went through the towns, preaching the gospel, and healing everywhere. . . . And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing."—LUKE 9:1, 6, 11.

"For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit."
I COR. 12:8, 9.

"And after all this the Lord smote him in his bowels with an incurable disease."—II CHRON. 21:18.

"Disease should not appear real to the physician, since it is demonstrable that the way to cure the patient is to make disease unreal to him. To do this, the physician must understand the unreality of disease in Science."—S. & H. 417:21-26.

Why is it, that if disease is unreal, it becomes necessary to make disease unreal, since it is already so according to Christian Science? You can find

no such attempts to present real as unreal in Scripture, which is “Yes” and “No” in its logic.

“For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.”—II COR. 1:12.

“But I fear, lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.”—II COR. 11:3.

“When Christ changes a belief of sin or of sickness into a better belief, then belief melts into spiritual understanding, and sin, disease, and death disappear. Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually. St. Paul says, ‘Work out your own salvation with fear and trembling: Jesus said, ‘Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.’ This truth is Christian Science.

“Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake.”—S. & H. 442:20-32.

The only way that sin disappears is by a new birth.

“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”—I JOHN 3:9.

The Spirit of God—the Holy Ghost—convicts and judges the world. If we are born again and possess thereby the Holy Ghost, we cannot be condemned and are, therefore, without the sin that is condemned, and have the Comforter, whom Christ Jesus sent to His Church telling the Christian that there is now no condemnation for him. The sinlessness of Jesus is made his own! His sins are nailed to the Cross of Christ, and as Christ is, so is the Christian in this world.

“Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.”—ROM. 8: 12.

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”—JOHN 14: 16, 17.

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.”—COL. 2: 14.

If there are no ordinances against one who abides in Christ he cannot sin against them.

“Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.”—I JOHN 4: 17.

“As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.”—I PETER 2: 16.

“When the discoverer of Christian Science is consulted by her followers as to the propriety, advantage, and consistency of systematic medical study, she tries to show them that under ordinary circumstances a resort to faith in corporeal means tends to deter those, who make such a compromise, from entire confidence in omnipotent Mind as really possessing all power. While a course of medical study is at times severely condemned by some Scientists, she feels, as she always has felt, that all are privileged to work out their own salvation according to their light, and that our motto should be the Master’s counsel, ‘Judge not, that ye be not judged.’

“If patients fail to experience the healing power of Christian Science, and think they can be benefited by certain ordinary physical methods of medical treatment, then the Mind-physician should give up such cases, and leave invalids free to resort to whatever other systems they fancy will afford relief. Thus such invalids may learn the value of the apostolic precept: ‘Reprove, rebuke, exhort with all longsuffering and doctrine.’ If the sick find these material expedients unsatisfactory, and they receive no help from them, these very failures may open their blind eyes. In some way, sooner or later, all must rise superior to materiality, and suffering is oft the divine agent in this elevation. ‘All things work together for good to them that love God,’ is the dictum of Scripture.”—S. & H. 443:1-22; 444:1-6.

Here S. & H. claims discovery of Christian Science, which means, of course, that none have gone before in its theories. We will not discuss this questionable statement as to its priority, but refer to it in another way, namely, if Christian Science does not conform to Scripture, as so far we have shown, its discovery was from outside of God's word, and therefore, not of it.

Christian Scientists are taught here to "work out their own salvation with fear and trembling," adding, "Christian Scientists, be a law unto yourselves."

The verse following the quotation from Philipians should also have been given in order that the whole truth should be known. We quote the verses:

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: For it is God which worketh in you both to will and to do of his good pleasure."—
PHIL. 2:12, 13.

The verses combined forbid the theories advanced by S. & H. from being called Scriptural, or that which Jesus referred to as the kingdom.

"This, then, is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."—I JOHN 1:5.

If we rely on our own ideals we may go wrong unless those ideals are formed with, and in the light of, Jesus Christ.

The word “Christian,” in its proper use, implies belief in Jesus as the Christ of God.

“Christian Science” denies this truth. (See page 332 and page 361 of S. & H.)

You cannot sever the vine and retain its life; nor can you have two separate ways, one mortal and the other spiritual, leading in different directions, and call it “the way”; neither can you have part error and part truth combined, and call it the truth.

“Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me.”—JOHN 14:6.

You cannot call God spirit, soul, mind, and be His, because you call Him by names of principalities, that are subject to Him while you deny His Son, the only way by which you can come to the Father, according to the Scripture last quoted.

“Christian Science silences human will.

“The human will which maketh and worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease rather than its cure.”—S. & H. 445: 19, 24-26.

In platform nine of S. & H., Jesus is said to be human. The above, from page 445 of S. & H.,

claims to silence human will. What shall we think of these statements taken together?

The human will is ordained by God to perform a part in the salvation of men.

"For it is God which worketh in you both to will and to do of his good pleasure."—PHIL. 2:13.

There is to come a time when regenerated man wills to do right by believing in the Son of God, that is when the prayer is answered, "Thy kingdom come, thy will be done."

"Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning: thou hast the dew of thy youth."—PSALM 110:3.

"There is a large class of thinkers whose bigotry and conceit twist every fact to suit themselves. Their creed teaches belief in a mysterious, supernatural God, and in a natural, all-powerful devil."—S. & H. 450:1-4.

If S. & H. has found such a class of thinkers, we deem this a suitable occasion in which to set forth the Gospel of Jesus Christ in a few simple words:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—JOHN 3:16.

God's love for the world existed when He created

man who makes up the world. It was, therefore, His plan with His love to give His Only Begotten Son to redeem man, whom He had created.

In due time the Son came in the Father's chosen way, and according to His will. The Son, who became the Redeemer, by paying the price, made no conditions for the redemption on the part of man, except to receive the gift of the Father. The place in which man is to receive the gift is faith in believing also the gift of God. No one can truthfully say that there is either bigotry or conceit in this work of the Father; neither is the devil powerful enough to prevent that which the grace of God has accomplished so far in His plan, or that which He will complete; for the work was finished on the Cross of Jesus Christ and He is now at the right hand of His Father in heaven to give gifts unto man that they may, according to the will of our Father in heaven, make manifest the completed work.

“But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”—MATT. 4:4.

“For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.”—JOB 19:25.

“Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.”—ISAIAH 41:14.

“And she shall bring forth a son, and thou shalt call

his name JESUS: for he shall save his people from their sins.”—MATT. 1:21.

“To prove scientifically the error or unreality of sin, you must first see the claim of sin, and then destroy it. Whereas, to prove scientifically the error or unreality of disease, you must mentally unsee the disease; then you will not feel it, and it is destroyed.”—S. & H. 461:26-30.

That God would have given His Only Begotten Son to save men from perishing, had there been no reality of sin, is unbelievable, unspiritual.

“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”—MATT. 1:21.

Man disobeyed and came under sentence of death. God placed His Only Begotten Son in the place of man to suffer the penalty as man's Redeemer. He paid the price and became man's Redeemer.

To have had no reality in sin would be to have no reality in Jesus Christ.

“Thus saith the Lord, the King of Israel, and his redeemer the Lord of Hosts; I am the first, and I am the last; and besides me there is no God.”—ISAIAH 44:6.

The Lord God sent an incurable disease.

“And after all this the Lord smote him in his bowels with an incurable disease.”—II CHRON. 21:18.

V

RECAPITULATION

HOLY Scripture states that God is a person. The definition of person is, a particular individual, man or woman.

“God, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”—HEB. 1: 1, 2, 3.

“But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name: thou art mine. . . . For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. . . . I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange God among you: therefore ye are my witnesses, saith the Lord, that I am God.”—ISAIAH 43: 1, 3, 11, 12.

“To whom ye forgive anything, I forgive also: for if

I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ.”—II COR. 2: 10.

These Scripture quotations confirm the truth that God and our Saviour are one. No such question as, “What is God?” sounds well to a believer in God. God is a person with many names for His person, but the writer finds among them neither soul, spirit, or principle. God is indeed a “Spirit,” but not spirit.

Yet we have this, as part of the teaching of Mrs. Eddy:

“Question—What is God?”

“Answer—God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.”—S. & H. 465: 8-10.

“The term souls or spirits is as improper as the term gods. Soul or Spirit signifies Deity and nothing else. There is no finite soul nor spirit. Soul or Spirit means only one Mind, and cannot be rendered in the plural.”—S. & H. 466: 19-23.

The natural man who, unborn of God, reasons that by right from creation he has God, because he has a soul, and therefore inherits eternal life, is taking to himself a false hope.

“That they might set their hope in God and not forget the words of God, but keep his commandments:

. . . Because they believed not in God, and trusted not in his salvation.”—PSALM 78:7, 22.

There is a soul of man that is not deity.

“He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.”
—PROV. 15:32.

Man could not make an atonement to God for God’s soul.

“And the Lord spake unto Moses, saying, . . . The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls.”—EXODUS 30:11, 15.

Therefore, “men’s souls” are mentioned in the above from Exodus.

“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”—MATT. 16:26.

Deity can never be lost or exchanged.

“Then was kindled the wrath of Elihu, the son of Barachel, the Buzite, of the kindred of Ram; against Job was his wrath kindled, because he justified himself, rather than God.”—JOB 32:2.

Job’s soul was not deity, according to Scripture.

“Answer—The first demand of this Science is, ‘Thou shalt have no other Gods before me.’ This me is Spirit.”—S. & H. 467: 3-4.

The first commandment from God is, “Thou shalt have no other gods before me.” Previous to the command there are two verses of Scripture that make it definite who the “me” is.

“And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

*“Thou shalt have no other Gods before me.”—*EXODUS 20: 1, 2, 3.

He is the “Lord God,” and God spake it. It is not spirit, God is a Spirit (in His person). Man has not the Spirit of God (The Holy Ghost) unless he be born again.

Caleb had a different spirit from those associated with him.

“Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it: But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.”—NUM. 14: 23, 24.

There is a spirit of man and a spirit of angels, also the Spirit of God.

- "God is a Spirit: and they that worship him must worship him in spirit and in truth."*—JOHN 4:24.
- "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth and formeth the spirit of man within him."*—ZECH. 12:1.
- "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire."*—HEB. 1:7.

Notice that Jesus mentions God as a spirit, and that he also mentions true worshipers. Can it be possible that they who worship Him have just the same one Spirit as He whom they worship?—whether the natural man or the spiritual man?

- "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."*—I COR. 2:14.
- "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.*
"Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.
"The first man is of the earth, earthy: the second man is the Lord from heaven."—I COR. 15:45-47.

"Science reveals Spirit, Soul, as not in the body, and God as not in man but as reflected by man. The greater cannot be in the lesser."—S. & H. 467:17-19.

These statements are directly contrary to Scripture.

"The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."—ZECH. 12:1.

Thus we find man's spirit within him.

The Lord did not deem it improper to refer in terms to the souls of men.

"For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made."—ISAIAH 57:16.

He also mentions that He dwells with him who is of a contrite and human spirit.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—ISAIAH 57:15.

Scripture mentions both soul and souls as needing an atonement.

Through the 'Eternal Spirit' (not man's spirit), the Atonement was made. This spirit was without spot.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the

purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”—HEB. 9: 13, 14.

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil.”—HEB. 2: 14.

“Because Soul is immortal, Soul cannot sin, for sin is not the eternal verity of being.”

“Answer—There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation for God is All-in-all. Spirit is immortal Truth.”—S. & H. 468: 6-12.

According to Scripture, Jesus Christ came to save His people from their sins.

“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”—MATT. 1: 21.

By the commandments, which are the law, is the knowledge of sin.

“Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”—ROM. 3: 20.

We deceive ourselves if we say we have no sin.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."—I JOHN 1: 6-10.

Jesus Christ became a partaker of flesh and blood, likewise as man is a partaker of the same. The Word was made flesh.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil."—HEB. 2: 14.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—JOHN 1: 14.

"Divine Science explains the abstract statement that there is one Mind by the following self-evident proposition: If God, or good, is real, then evil, the unlikeness of God, is unreal. And evil can only seem to be real by giving reality to the unreal. The

children of God have but one Mind. How can good lapse into evil, when God, the Mind of man, never sins? The standard of perfection was originally God and man. Has God taken down His own standard, and has man fallen?

“God is the creator of man, and, the divine Principle of man remaining perfect, the divine idea or reflection, man, remains perfect.”—S. & H. 470:12-21.

Why should not the same reasoning follow in other calculations? For instance: if one hundred cents (\$1.00) be real, then one cent, the unlikeness of one dollar, is unreal! Scripture, the Word of God, makes plain in words the error of the reasoning of S. & H.

“I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things.”—ISAIAH 45:7.

“Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?”—AMOS 3:6.

How can good lapse into evil? The question of S. & H. is easily answered by the statement of our Saviour.

“But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.”—MATT. 19:14.

Man is not always a little child, and in every life there is need of prayer.

“And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.”—MATT. 6: 13.

The standard of perfection was never other than God.

Man is blessed if he hunger and thirst after righteousness, not that he possesses righteousness, but rather, if he hunger after it he shall be filled. God, the only righteous One, fills the man who hungers for Him.

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”—MATT. 5: 48.

There would have been no occasion for the Saviour saying this, had the standard of perfection been God and Man. Man fell even from the standard in which God created him.

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.”—GEN. 3: 6.

We have the mind of the new man if we are born again, and only then.

“Having abolished in his flesh the enmity, even the

law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; . . . For through him we both have access by one Spirit unto the Father.”—EPH. 2:15, 18.

“For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.”—II COR. 13:9.

“Question—Are doctrines and creeds a benefit to man?

“Answer—The author subscribed to an orthodox creed in early youth, and tried to adhere to it until she caught the first gleam of that which interprets God as above mortal sense. This view rebuked human beliefs, and gave the spiritual import, expressed through Science, of all that proceeds from the divine Mind. Since then her highest creed has been divine Science, which, reduced to human apprehension, she has named Christian Science.”—S. & H. 471:22-31.

We give a portion of the Apostles' Creed presumably the one referred to above.

“I believe in God the Father, maker of heaven and earth, and in Jesus Christ his only begotten Son.” S. & H. does not believe in Jesus Christ as the Only Begotten Son. (See pages 332 and 473 of S. & H.) The Scripture affirms that the Word was God and that the Word was made flesh and dwelt among us. This was the new man Christ Jesus, whom we, as Christians, put on.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—JOHN 1:1, 2, 14.

"Having abolished in his flesh, the enmity, even the law of commandments, contained in ordinances; for to make in himself of twain one new man, so making peace."—E_PH. 2:15.

"And that ye put on the new man, which after God is created in righteousness and true holiness."—E_PH. 4:24.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands, have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."—ACTS 2:23, 24.

It is not a human belief to believe in Jesus Christ.

"And Simon Peter answered, and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—MATT. 16:16-17.

"The Science of Mind disposes of all evil. Truth, God, is not the Father of Error. Sin, sickness and death are to be classified as effects of error. Christ came to destroy the belief of Sin."

“Jesus is the name of the man who, more than all other men, has presented Christ the true idea of God, healing the sick and the sinning and destroying the power of death. Jesus is the human man, and Christ is the divine idea; hence the duality of Jesus the Christ.”—S. & H. 473: 3-7, 12-17.

The disposal of evil is with God, not with Christian Science.

“Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about? . . . But God will redeem my soul from the power of the grave; for he shall receive me. Selah.”—PSALM 49: 5, 15.

“I form the light and create darkness; I make peace and create evil. I the Lord do all these things.”—ISAIAH 45:7.

“And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord; but thy life will I give unto thee for a prey in all places whither thou goest.”—JER. 45: 5.

“I find then a law, that, when I would do good, evil is present with me. . . . O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin.”—ROM. 7: 21, 24, 25.

The law establishes in man the belief in sin.

“Therefore by the deeds of the law there shall no

flesh be justified in his sight: for by the law is the knowledge of sin."—ROM. 3:20.

Christ Jesus came to deliver from sin (evil).

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—MATT. 5:17, 18.

"And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. . . . And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people."—LUKE 1:63, 67, 68.

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."—MATT. 1:21.

It is Jesus who delivers from sin. No human man could deliver his fellow man, only the God-man could.

"Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first born for my transgression, the fruit of my body for the sin of my soul?"—MICAH 6:7.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."—ROM. 6:6.

"For the gifts and calling of God are without repentance."—ROM. 11:29.

“Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God’s image and likeness.”—S. & H. 475:13-16.

We give the Scriptural definition of man.

“*The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.*”—PSALM 58:3.

“*Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.*

“*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

“*Marvel not that I said unto thee, Ye must be born again.*

“*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.*”—JOHN 3:5-8.

“*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

“*Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*”—JOHN 1:12, 13.

“*Man that is born of a woman is of few days, and full of trouble.*

“*He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. . . .*

“*But man dieth, and wasteth away: yea, man giveth up the ghost and where is he?*”—JOB 14:1, 2, 10.

Scripture states that man was created in God's image, not that he "reflects God's image."

"So God created man in his own image, in the image of God created he him; male and female created he them."—GEN. 1:27.

"Question—What are body and soul?

"Answer—Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love. Soul is the substance, Life, and intelligence of man, which is individualized, but not in matter. Soul can never reflect anything inferior to Spirit."—S. & H. 477:19-24.

A standard dictionary gives the following definition of the word "reflected": "To return or throw off," or "To send back rays as of light or heat."

Is there any creation in such a process? Does a mirror give back anything like a created being, or does it only reflect the likeness of the person standing before it? No creation of another being could take place in this way. Does a picture form a soul or life, a mind or substance of person as a created being in the likeness of the person before the mirror? It is nothing but a reflection of personage, not a creation of anything new and of substance.

Creating man is entirely different from reflecting man.

"And the Lord God formed man of the dust of the

ground, and breathed into his nostrils the breath of life; and man became a living soul.—GEN. 2:7.

Man, to be in the image of God the Father, God the Son, and God the Holy Ghost, must be an active personage. He must have hands and feet; he must reason, must love, must hate, must suffer, must rejoice. All these are attributes of God who visited us in the Person of Jesus Christ.

“And his father Zacharias was filled with the Holy Ghost, and prophesied, saying.”—LUKE 1:67.

“God said let us make man.” The Triune God was the Creator.

“Question—Have Christian Scientists any religious creed?

“Answer—They have not, if by that term is meant doctrinal beliefs. The following is a brief exposition of the important points, or religious tenets, of Christian Science.”—S. & H. 496:28-31, 497:1, 2.

Dictionaries give the following definition of “Creed”: “A formal summary of religious belief”; “Doctrines,” “Beliefs.” S. & H. gives its “Exposition” in six parts.

“As adherents of Truth, we take the inspired Word of the Bible, as our sufficient guide to eternal Life.”—S. & H. 497:3-4.

We leave to the reader to judge, after the comparisons so far made, whether S. & H. has taken "the inspired word of the Bible as a sufficient guide."

"We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness."—S. & H. 497 : 5-8.

But, referring back to statements of S. & H., the reader will recall that S. & H. does not consider "Christ a proper synonym for Jesus," (see page 333 of S. & H.). On the same page we have the statement that the advent of Jesus "marked the first century era." Yet Christ is without beginning of years, or end of days.

Let us turn to the inspired word of the Bible, and determine, in view of the above exposition of S. & H., whether it acknowledges one supreme and infinite God.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—JOHN 1 : 1, 2, 14.

Here it is stated that Jesus Christ, the One who

dwelt among us, in the flesh, was the Word made flesh, and that the Word was God, and that He was in the beginning with God.

These statements of Scripture are far from making truth of the statement of S. & H., in separating from an eternal existence, Jesus from Christ, or of making Christ the One with the Father, and Jesus described as the beginning of an era. The Bible gives a verification again by the Book of Revelation.

“And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death.”—REV. 1:17, 18.

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come: and whosoever will, let him take of the water of life freely. . . . He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.”—REV. 22:17, 20.

“For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve.”—I COR. 15:3-5.

“We acknowledge God’s forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal.

But the belief in sin is punished, so long as the belief lasts.”—S. & H. 497:9-12.

God’s forgiveness of sin is by repentance and faith in His Son Jesus Christ—the Way, the Truth and the Life. Repentance comes through the realization of sin. The Ten Commandments teach men that they sin.

“Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”—ROM. 3:20.

“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.”—GAL. 3:24.

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”—GAL. 2:16.

Therefore, it is by the knowledge of the reality of sin that we turn to a Saviour and, by the grace of God, are saved.

“For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.”—EPH. 2:8..

“But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.”—MATT. 9:13.

“We acknowledge Jesus’ atonement as the evidence of divine, efficacious Love, unfolding man’s unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love, as demonstrated by the Galilæan Prophet in healing the sick and overcoming sin and death.”—S. & H. 497: 12-18.

The atonement, as described by S. & H., lacks the depths of reality described in Scripture. It was not only evidence of divine love—it *was* divine Love. It did not unfold man’s unity with God, but did make that unity, which otherwise would not have existed:

The Old Covenant:

“*And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me.*”—EXODUS 20: 1-3.

“*And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.*

“*And he took the book of the covenant and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient.*”—EXODUS 24: 6, 7.

“*Then was kindled the wrath of Elihu, the son of Barachel, the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.*”—JOB 32: 2.

"The Spirit of God hath made me, and the breath of the Almighty hath given me life. . . . Behold, I am according to thy wish in God's stead; I also am formed out of the clay."—JOB 33:4, 6.

The New Covenant:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—JOHN 3:14-16.

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."—EPH. 2:15.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the House of Judah."—JER. 31:31.

"And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."—HEB. 10:17, 18.

"We acknowledge that the crucifixion of Jesus and His resurrection serve to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter."—S. & H. 497:20-23.

The crucifixion of Jesus Christ cannot be legitimately used to bolster the idea of the nothingness of matter, nor can it be used simply and alone to

understand life. It is giving life, and the natural body is raised according to Scripture by the resurrection of Jesus Christ.

"I am he that liveth, and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death."—REV. 1:18.

"And though, after my skin, worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me."
—JOB 19:26, 27.

Faith in the crucifixion and in the resurrection uplifts man. Faith is the gift of God.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."—JOHN 10:28-30.

"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—ROM. 9:16.

"And we solemnly promise to watch and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."—S. & H. 497:24-27.

Surely it is good for men that they promise to watch and pray. But we can never have the mind

that was in Christ Jesus, until His mind has us, until we are born again, a new creature in Him.

We can fulfill our duty to our fellows and to ourselves by having Christ Jesus.

“For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.”—I COR. 2:16.

“For Christ is the end of the law for righteousness to everyone that believeth.”—ROM. 10:4.

VI

GENESIS; THE APOCALYPSE

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by My name Jehovah was I not known to them.—EXODUS.

"All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men.—JOHN.

"Scientific interpretation of the Scriptures properly starts with the beginning of the Old Testament, chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate context as to require explication; whereas the New Testament narratives are clearer and come nearer the heart. Jesus illumines them, showing the poverty of mortal existence, but richly recompensing human want and woe with spiritual gain."—S. & H. 501 : 1-9.

Is there scientific interpretation in the way a little child comes to its parents?

"But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell."—LUKE 10: 14, 15.

Part of the working out of his own salvation with fear and trembling by man, is the searching of Scripture. He can find the Gospel in the Old Testament. Can we find in literature anything as beautiful and grand as the books of the Old Testament in their description of the creation of man, and his history which follows, and God's covenants with him?

Was Jesus showing the poverty of mortal existence when, at His Father's sending, He came that He might bring eternal life?

Did He not illumine that existence when He directed attention to the fowls of the air, and the lilies of the field, and compared mortal existence with them?

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."—
MATT. 6: 26, 28, 29.

"Spiritually followed, the book of Genesis is the history of the untrue image of God, named a sinful mortal. This deflection of being, rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man, as given in the first chap-

ter of Genesis. Even thus the crude forms of human thought take on higher symbols and significations, when scientifically Christian views of the universe appear illuminating time with the glory of eternity."—S. & H. 502:9-17.

When we consider that our Saviour quoted from the Book of Genesis, and other books of the Old Testament in spreading His Gospel of Love to men, and that the Scripture is inspired, we are bound to place Genesis, as well as the other books of the Old Testament, where they are to be exalted, far above any scientific measure S. & H. gives them. These Scriptures testify of Jesus Christ.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."
—JOHN 5:39.

"Genesis 1:1. In the beginning God created the heaven and the earth.

"The infinite has no beginning. This word beginning is employed to signify the only—that is, the eternal verity and unity of God and man, including the universe. The creative Principle—Life, Truth, and Love—is God. The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity and the highest ideas

are the sons and daughters of God.”—S. & H. 502:24-29, 503:1-5.

The word “beginning,” as used in John 1:1, relates to time,—the creation of heaven, and had its beginning in God, as related in Genesis.

“In the beginning God created the heaven and the earth.”—GEN. 1:1.

The unity of God and man exists in Jesus Christ. He would not have prayed to have exist a unity that was already existing.

“And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”—JOHN 17:11, 20-21.

After the statement that “in the beginning God created,” we are informed by Scripture that God said, “Let us make man in our image.” Father, Son and Holy Ghost are one. There is a second creation that is a spiritual creation—the first creation born again. The new man is Christ Jesus the Lord from heaven.

"The first man is of the earth, earthy; the second man is the Lord from heaven."—I COR. 15:47.

It is true that we live in God and have our being in Him, but that is not the oneness with God in Jesus Christ.

"For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."—ACTS 17:28.

Scripture tells us that it was one of the native Greek poets who gave expression to this truth. The poet could have said as truthfully that the birds and the blossoms live in God and have their being in Him, but they are not one; they are different in many respects of their being. Not so are they who are one in Jesus Christ.

S. & H., in the expressed belief that God and man co-exist (page 267 of S. & H.) with God, that there is only one mind, must of necessity deny the Scripture truth that there is a new birth, a second creation, that man may be born again. God made man in His own image with mind, spirit, soul, heart, will. And a breath was given him—the breath of life—so that in it rejoicing, he could love, obtain power to choose between good and evil, and other attributes which the Deity possesses.

We have mentioned some attributes which exist in the Person of the One sinless man, Christ Jesus,

who nevertheless was tempted as we are, yet without sin.

MIND—"For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city."—HEB. 11: 14-16.

Notice some of the attributes we have named as they occur here in Scripture.

MIND—"And they put him in ward, that the mind of the Lord might be shewed them."—LEV. 24: 12.

"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."—ROM. 8: 27.

"Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

"But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal."—ROM. 11: 3-4.

WILL—"And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God."—EZRA 7: 18.

"Which were born, not of blood, nor of the will

of the flesh, nor of the will of man, but of God."

JOHN 1:13.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

JOHN 7:16-17.

SPIRIT—"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."—GEN. 1:2.

"Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

I PETER 1:11.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."—ROM. 8:9.

BREATH—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

—GEN. 2:7.

"By the breath of God frost is given: and the breadth of the waters is straitened."—JOB 37:10.

"By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth."—PSALM 33:6.

REJOICING—"For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bride-

groom rejoiceth over the bride, so shall thy God rejoice over thee.”—ISAIAH 62: 5.

“And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”—MATT. 18: 13-14.

“Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart.”—PSALM 119: 111.

LOVE—*“Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations; . . . And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.”—DEUT. 7: 9, 13.*

“Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.”—JOHN 13: 1.

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”—JOHN 14: 23.

“He that loveth not, knoweth not God; for God is love.”—I JOHN 4: 8.

POWER TO CHOOSE—*“I call heaven and earth to*

record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.”—DEUT. 30: 19.

“The God of this people of Israel, chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.”—ACTS 13: 17.

POWER TO RULE—*“And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.”*—GEN. 32: 28.

“And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.”—MATT. 6: 13.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.”—ACTS 1: 8.

Although God is the first and the last, the beginning in Genesis is the beginning of the creation, commencing with the creation of the heavens and the earth.

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”—REV. 1: 8.

“The divine Principle and idea constitute spiritual harmony,—heaven and eter-

nity. In the universe of Truth, matter is unknown. No supposition of error enters there. Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe."—S. & H. 503:9-15.

The Scripture shows matter to be in the universe of truth.

"Jesus said unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me."—JOHN 14:6.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? . . . For of him, and through him, and to him, are all things: to whom be glory forever. Amen."—ROM. 11:33-34, 36.

The perfect man Christ Jesus in His Person as the "Son of man," without sin, was conceived by the Holy Ghost. The Word was made flesh and dwelt among us. He possessed the form that admitted His being tempted in all points as we are and yet without sin. We give the Scripture:

"The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only

begotten of the Father,) full of grace and truth.”—
JOHN 1:2, 14.

*“And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.”—*LUKE 1:35.

*“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”—*HEB. 4:15.

“Genesis 1:3. ‘And God said, Let there be light; and there was light.

“Immortal and divine Mind presents the idea of God: first, in light; second, in reflection; third, in spiritual and immortal forms of beauty and goodness. But this mind creates no element nor symbol of discord and decay. God creates neither erring thought, mortal life, mutable truth, nor variable love.”—S. & H. 503:18-24.

God is not termed Mind or Divine Mind in Scripture. The names of God are given in Scripture, and above them all He has magnified His “Word”—the Word that was made flesh.

*“I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: for thou hast magnified thy word above all thy name.”—*PSALM 138:2.

God created light. He did not reflect it; He divided

it into day and night. Like His other creations, He called it good.

"And God saw the light, that it was good; and God divided the light from the darkness,

"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."—GEN. 1:4-5.

"Genesis 1:7. 'And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.'

"Spiritual understanding unfolds Mind,—Life, Truth, and Love,—demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science."—S. & H. 505:22-25.

If the mind that is in man is unfolded there is unfolded some things besides truth and love; some thoughts far from either, and does not reach a proof of the universe.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—ISAIAH 55:7-9.

Truth and Love do the unfolding of righteousness in man;—his mind, his heart and soul and save him. The Way, Love, Life,—all are names of Jesus.

“Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me.”—JOHN 14:6.

“Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are.”—LUKE 13:24-25.

“A material world implies a mortal mind and man a creator.”—S. & H. 507:21.

But Scripture teaches that God (not man) was the creator of the material world.

When God created, the earth was without form and void, and the Spirit of God moved.

“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”—GEN. 1:2.

Above the name Creator is magnified the “Word” (Jesus Christ) who leads us into all truth through the Comforter, the Holy Ghost, whom the Father hath sent.

"I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: for thou hast magnified thy word above all thy name."—PSALM 138:2.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—JOHN 14:26.

It is not Mind, but is the Holy Ghost, who teaches us all truth. The "Word was God," and all things were made by Him.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."—JOHN 1:1-3.

"Genesis 1:26. 'And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

"The eternal Elohim includes the forever universe. The name Elohim is in the plural, but this plurality of Spirit does not imply more than one God, nor does it imply three persons in one."—S. & H. 515:11-19.

If the mind of God and the mind of man had

been originally one mind, then how could it be that man, with a mind, was created? Did God create His own mind? The contradiction of Scripture by S. & H. by its assertion that the eternal "Elohim" does not imply three persons in one, requires noticing.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."—I JOHN 5:7.

"I and my Father are one."—JOHN 10:30.

"For in him dwelleth all the fulness of the Godhead bodily."—COL. 2:9.

Power, light, and heat exist in electricity even when only one of them is manifest.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."—ROM. 1:20-21.

"The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted."
—S. & H. 517:15-18.

Here (above) Christian Science fails to recognise the fatherhood of God in the sonship of Jesus

Christ, by its assertion that the personality of God cannot be transmitted.

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. . . . But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou Son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."—MATT. 1: 18, 20-21.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—HEB. 1: 1, 2, 3.

"Then came the word of the Lord unto Jeremiah, saying, Behold, I am the Lord, the God of all flesh: is there anything too hard for me?"—JER. 32: 26-27.

The dictionary defines "transmit" as "send across or through," to "transfer."

"He that receiveth you, receiveth me; and he that

receiveth me, receiveth him that sent me.—MATT. 10: 40.

“Hearken unto me, O Jacob and Israel, my called: I am he; I am the first, I also am the last. . . . Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit hath sent me. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, that leadeth thee by the way that thou shouldest go.”—ISAIAH 48: 12, 16-17.

“And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.”—LUKE 4: 17-18.

Christ is not mentioned as a reflection of God in Scripture, but one of his names is “Emmanuel,”
“God with us.”

“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us.”—MATT. 1: 23.

“Here is the emphatic declaration that God creates all through Mind, not through matter,—that the plant grows, not because

of seed or soil, but because growth is the eternal mandate of Mind.”—S. & H. 520:23-26.

It is indeed so mentioned in S. & H., but not in Scripture. The Scripture reads:

“In the beginning God created the heaven and the earth. . . . And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. . . . And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”—GEN. 1:1, 11, 26.

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. . . . And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.”—GEN. 2:7, 9.

Mind is not mentioned in the creation as described in Scripture, but the ground and the dust is.

“Genesis 2:7. ‘And the Lord God [Jehovah] formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.’

“Matter is not the reflection of Spirit, yet God is reflected in all His creation. Is this addition to His creation real or unreal? Is it the truth, or is it a lie concerning man and God?

“It must be a lie, for God presently curses the ground. Could Spirit evolve its opposite, matter, and give matter ability to sin and suffer? Is Spirit, God, injected into dust and eventually ejected at the demand of matter? Does Spirit enter dust, and lose therein the divine nature and omnipotence? Does Mind, God, enter matter to become there a mortal sinner, animated by the breath of God? In this narrative, the validity of matter is opposed, not the validity of Spirit or Spirit’s creations. Man reflects God; mankind represents the Adamic race, and is a human, not a divine creation.”—S. & H. 524:13-15, 22-31; 525:1-6.

The second Scriptural account in Genesis which S. & H. terms a lie is made evidently in detail as compared with the first account for the purpose of introducing man in full control of the creation wherein God had placed him.

“And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image

of God created he him; male and female created he them.”—GEN. 1:26-27.

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. . . . And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it.”—GEN. 2:7-8, 15.

The ground was cursed after man was created, and then, not because it was opposed to God, but because of man—for Adam’s sake it was cursed—and out of it God brings a blessing yearly to man by its cultivation, for seed time and harvest shall not fail.

“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”—GEN. 3:17-19.

“While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”—GEN. 8:22.

God Himself entered matter; thereby through faith, the gift of God, we are saved.

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—JOHN 1:1, 14.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."—EPH. 2:8.

"Genesis 2:16, 17. 'And the Lord God [Jehovah] commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.'

"Here the metaphor represents God, Love, as tempting man, but the Apostle James says: 'God cannot be tempted with evil, neither tempteth He any man.' It is true that a knowledge of evil would make man mortal. It is plain also that material perception, gathered from the corporeal senses, constitutes evil and mortal knowledge. But is it true that God, good, made 'the tree of life' to be the tree of death to His own creation? Has evil the reality of good? Evil is unreal because it is a lie,—false in every statement."—S. & H. 527:6-20.

The command of the Lord to Adam and Eve was not tempting them. It was the opposite, proving them and giving them the knowledge that the eat-

ing of the fruit from that tree would be contrary to His, their Creator's command. The Scripture stands, as always.

Does the physician tempt his patient when he informs him that a certain course of action will surely result in his death? Quite the contrary. It is a warning.

The tree of Life was not included in the prohibition. They were permitted to eat of every tree except the tree of the knowledge of good and evil.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—GEN. 2: 16-17.

Man was not to go on living as he was created forever. After he had disobeyed he must be brought back from the sale he had made of himself; he must have a redeemer; and he was to be born again, the second time by the Spirit of his Redeemer who was conceived by the Holy Ghost, the second man, the Lord from heaven, a far more glorious creation than the first creation if he would now obey the spirit.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II COR. 5: 17.

"But as many as received him, to them gave he power

to become the sons of God, even to them that believe on his name.”—JOHN 1:12.

“Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”—I JOHN 3:2.

Therefore, instead of making the tree of life, or the “tree of the knowledge of good and evil,” “to be the tree of death to his own creation,” as stated by S. & H., God overcame evil with good and made man’s disobedience to be, if man would, his entry into a far more glorious existence, through a Redeemer, Jesus Christ.

“Be not overcome of evil, but overcome evil with good.”—ROM. 12:21.

“And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever.”—GEN. 3:22.

Man was to learn obedience through the obedience of his Redeemer, if he would.

“But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”—JAMES 1:14-15.

“For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.”—ROM. 6:23.

“Genesis 2:19. ‘And out of the ground the Lord God [Jehovah] formed every beast of the field, and every fowl of the air; and brought them unto Adam, to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.’

“Here the lie represents God as repeating creation, but doing so materially, not spiritually, and asking the prospective sinner to help Him. Is the Supreme Being retrograding, and is man giving up his dignity? Was it requisite for the formation of man that dust should become sentient, when all being is the reflection of the eternal Mind, and the record declares that God has already created man, both male and female? That Adam gave the name and nature of animals, is solely mythological and material. It cannot be true that man was ordered to create man anew in partnership with God; this supposition was a dream, a myth.”—S. & H. 527:21-30; 528:1-8.

In mentioning a portion of Scripture as a lie, S. & H. places all other Scriptures as proof of the truth of that portion denied.

God asked help of no man in His creative work. He created, and He only, all things.

“All things were made by him; and without him was not anything made that was made.”—JOHN 1:3.

The detail given in the second chapter of Genesis

of the Creation is such, evidently, to bring about a more complete knowledge. The first chapter of Genesis relates that man was created male and female. The second chapter tells how God did create. In no place does Scripture recite that God repeated His first creation, nor is the recital of the Creation in the second chapter of Genesis a repetition of the account; details are given that are not given in the first chapter of Genesis.

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. . . . And the Lord God said, It is not good that man should be alone; I will make him an help meet for him. . . . And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.”—GEN. 2:7, 18, 21-22.

Paul would not have had Scriptural authority for his account of the dignified estate of man, had the details of the Creation in Genesis, second chapter, been omitted.

“But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. . . . For the man is not of the woman; but the woman of the man; . . . For as the woman is of the man, even

so is the man also by the woman: but all things of God.”—I COR. 11: 3, 8, 12.

Nowhere in Scripture is it stated that Adam was called upon to give to animals their nature. The truth is plainly stated that God created them after their kind.

“And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.”—GEN. 1: 25.

“Genesis 2: 21, 22. ‘And the Lord God [Jehovah, Yawah] caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God [Jehovah] had taken from man, made he a woman, and brought her unto the man.’

“Here falsity, error, credits Truth, God, with inducing a sleep or hypnotic state in Adam in order to perform a surgical operation on him and thereby create woman. This is the first record of magnetism. Beginning creation with darkness instead of light,—materially rather than spiritually,—error now simulates the work of Truth, mocking Love and declaring what great things error has done. Beholding the creations of his own dream and calling them real and God-given, Adam—alias error—gives them names. Afterwards he is supposed to become the basis of the creation of

woman and of his own kind, calling them mankind,— that is, a kind of man.

“ But according to this narrative, surgery was first performed mentally and without instruments ; and this may be a useful hint to the medical faculty.”—S. & H. 528: 9-30.

How God created woman is given in Scripture and the account believed in by the great interpreter of Scripture, the apostle Paul, as we have just quoted from his letter to the Corinthians. We can trust Paul in his accounting for the creation of woman, for he taught by the Spirit.

It was not necessary for God, who formed man, to use instruments to take from him any part of his person. It is not mentioned in Scripture how He separated that part.

“ Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.”—DEUT. 32: 18.

“ In divine Science, man is sustained by God, the divine Principle of being. The earth, at God’s command, brings forth food for man’s use. Knowing this, Jesus once said, ‘ Take no thought for your life, what ye shall eat, or what ye shall drink ’—presuming not on the prerogative of His Creator, but recognising God, the Father and Mother of all, as able to feed and clothe man as He doth the lilies.”—S. & H. 530: 6-12.

In view of the theory of S. & H., that the sustaining power of God toward man, is come to be known by divine Science, and that S. & H. is the book to make known such recent discovery, it seems well to look to Scripture for what it relates thereof, three thousand years ago.

"Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not."—NEH. 9:21.

"Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."—PSALM 55:22.

"I laid me down and slept; I awaked: for the Lord sustained me."—PSALM 3:5.

"And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him."—ISAIAH 59:16.

Scripture does not give the name "mother" as one of God's names, while it does give the name of Jerusalem above, as the mother of all.

"But Jerusalem which is above is free, which is the mother of us all."—GAL. 4:26.

Again when the Son of God and the Son of man was told that His mother and His brethren wished to speak to Him, He said that those who did the will of His Father were such.

"Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren?"

"And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren."—MATT. 12: 47-49.

Would Jesus have said this had He not been the only begotten Son of God?

Of Jesus, S. & H. says, "presuming not on the prerogative of his creator." Now while Jesus was not created, but was conceived by the Holy Ghost, yet He did rely wholly on the prerogative of His Father in all His will, according to Scripture.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—JOHN 1: 1, 2, 14.

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."—JOHN 4: 34.

"I can of my own self do nothing: as I hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me."—JOHN 5: 30.

And He commands mankind to seek the Father's

will also, consenting that sin in man also was a reality as well as evil.

“And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive everyone that is indebted to us. And lead us not into temptation; but deliver us from evil.”—LUKE 11:2, 3, 4.

“Genesis 3:4, 5. ‘And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.’

“This myth represents error as always asserting its superiority over truth, giving the lie to divine Science, and saying, through the material senses: ‘I can open your eyes. I can do what God has not done for you. Bow down to me and have another god.’”—S. & H. 530:15-21.

Is it possible that the apostle Paul would have alluded to a myth, in the serious terms which he uses in reciting a truth from Scripture?

“For Adam was first formed, then Eve. And Adam was not deceived; but the woman, being deceived was in the transgression.”—I TIM. 2:13-14.

“And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did

eat. And the Lord God said unto the woman, what is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.”—GEN. 3:12-13.

“Is Mind in matter? Is Mind capable of error as well as of truth, of evil as well as of good, when God is All and He is Mind and there is but one God, hence one Mind?”
—S. & H. 532:22-25.

Contrary to Scripture, such reasoning is dissolved by God's Word, as the mist before the sun. God is not mind. He is almighty, above all principality such as mind.

“The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.”—ACTS 4:26-27.

The mind of man is a part of the man that God created. It is not God's mind; God's mind is above it and can control it. If man's mind and God's mind were one, God's kingdom would not be what it is; for God overrules the minds of men and a kingdom divided against itself will not stand.

“And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to

desolation; and every city or house divided against itself shall not stand.—MATT. 12:25

Could a mind create itself? There was no mind before Him who is the beginning. There was the mind of God before man was created.

"Thou shalt have no other gods before me."—EXODUS 20:3.

"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."—I COR. 2:16.

Was God's mind ever defiled?

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."—TITUS 1:15.

We receive the mind of Christ only through the Holy Ghost, the Comforter, the Spirit of Truth, —a gift.

"All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you."—JOHN 16:15.

"Genesis 3:11, 12. 'And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee thou shouldest not eat? And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.'

“Here there is an attempt to trace all human errors directly or indirectly to God or good, as if He were the creator of evil.”
—S. & H. 533: 5-12.

Here is the Scripture:

“I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things.”—
ISAIAH 45:7.

S. & H. begins its comments on Revelation at the tenth chapter, a portion of which it quotes. It calls the book his (John’s) book. Revelation is the Book of Jesus Christ; John was but His amanuensis.

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.”—
REV. 1:1.

In the Book, therefore, we may look for that which Jesus Christ has revealed. That which is revealed is something “which must shortly come to pass.”

Being a revelation from Jesus Christ to man, any claim by S. & H. to a discovery in it is void. That which is revealed excludes discovery.

“All things were made by him; and without him was not anything made that was made.”—JOHN 1:3.

"Knowing this first, that no prophecy of the scripture is of any private interpretation."—II PETER 1:20.

"Revelation 12:1. 'And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.'

'Heaven represents harmony and divine Science interprets the Principle of heavenly harmony.'—S. & H. 560:6-11.

Heaven was not at this time representing harmony. It is related that there was war in heaven.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels."—REV. 12:7.

"Because of his more spiritual vision, St. John saw an 'angel standing in the sun.' The Revelator beheld the spiritual idea from the mount of the vision. Purity was the symbol of Life and Love. The Revelator saw also the spiritual ideal as a woman clothed in light, a bride coming down from heaven, wedded to the Lamb of Love. To John, 'the bride' and 'the Lamb' represented the correlation of divine Principle and spiritual idea, God and His Christ, bringing harmony to earth."—S. & H. 561:6-15.

John saw the angel in the sun by the revelation of Jesus Christ, not by his own "superior spiritual vision." Jesus Christ is the Revelator, not John.

There was revealed to John, the Holy City, the New Jerusalem, ("the mother of us all"), adorned as a bride. The Lamb's wife is this holy city, the New Jerusalem above.

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."—REV. 21: 10.

There is a voice in Scripture that found an echo in the soul of the great musician Handel, when he wrote his Oratorio, *The Messiah*.

"And a voice came out of the throne, saying, Praise our God, all ye his servants, and yet that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."—REV. 19: 5-7.

"Revelation 12:9. 'And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.'

"That false claim—that ancient belief, that old serpent whose name is devil (evil), claiming that there is intelligence in matter, either to benefit or to injure men—is pure

delusion, the red dragon; and it is cast out by Christ, Truth, the spiritual idea, and so proved to be powerless. The words 'cast unto the earth' show the dragon to be nothingness, dust to dust; and therefore, in his pretence of being a talker, he must be a lie from the beginning."—S. & H. 567:15-24.

According to Scripture, Satan is a talker, and is a reality, according to the Saviour's words. God spoke to Satan, and Satan answered.

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it."—JOB 1:6-7.

Jesus Christ saw Satan:

"And he said unto them, I beheld Satan as lightning fall from heaven."—LUKE 10:18.

How could Satan be dust, nothingness, when he appears again?

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more,

till the thousand years should be fulfilled: and after that he must be loosed a little season.”—REV. 20: 1-3.

The reality of the personage, Satan, the fallen angel, is so momentous that his associations cannot be passed over lightly. We find him again in Scripture as he goes to his place:

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment: but the righteous into life eternal.”—MATT. 25: 41, 46.

We cannot conceive of having nothingness either cast out or of having everlasting punishment or a place prepared for it. Nothing cannot be punished, neither can it occupy a place.

“He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”—REV. 21: 7-8.

“‘And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.’

“The Revelator had not yet passed the

transitional stage in human experience called death, but he already saw a new heaven and a new earth. Through what sense came this vision to St. John? Not through the material visual organs for seeing, for optics are inadequate to take in so wonderful a scene. Were this new heaven and new earth terrestrial or celestial, material or spiritual? They could not be the former, for the human sense of space is unable to grasp such a view. The Revelator was on our plane of existence, while yet beholding what the eye cannot see,—that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit, indicates stages and states of consciousness.”—S. & H. 572:20-29; 573:1-12.

We repeat that Jesus Christ, not John, was the Revelator, John—the amanuensis. The question is asked by S. & H., “through what sense came this vision to John”? It came to John, not by a vision, but by an angel, sent by Jesus Christ.

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he went and signified it by his angel unto his servant John.”—REV. 1:1.

The Scripture is all a reality, as are the new heaven and the new earth.

“And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . And he was clothed with a vesture dipped in blood: and his name is called The Word of God.”—REV. 19: 11, 13.

Here, in His glorious majesty, appears the Word of God—the Word made flesh.

“And if any man hear my words, and believe not, I judge him not: for I come not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.”—JOHN 12: 47-48.

“And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”—REV. 21: 3.

Again S. & H. asks a question, “were this new heaven and new earth terrestrial or celestial, material or spiritual?” Again Scripture answers. This New Jerusalem came down from heaven: God will dwell with men: Tears will be wiped away:

“And I saw a new heaven and a new earth: for the

first heaven and the first earth were passed away; and there was no more sea.

“And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.”—REV. 21:1-4.

John saw the new heaven and the new earth. He also heard a voice, it came to a man. Are we not justified in believing that the occurrence as John received it, was real, as that which Paul experienced when a light shone and he heard a voice, when on his way to Damascus?

“And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks.”—ACTS 9:4-5.

“In Revelation 21:22, further describing this holy city, the beloved Disciple writes:—

“‘And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.’

“There was no temple,—that is, no material structure in which to worship God, for He must be worshipped in spirit and in love. The word temple also means body. The Revelator was familiar with Jesus’ use of this word, as when Jesus spoke of His material body as the temple to be temporarily rebuilt (John 2:21). What further indication need we of the real man’s incorporeality than this, that John saw heaven and earth with ‘no temple [body] therein’? This kingdom of God ‘is within you,’—is within reach of man’s consciousness here, and the spiritual idea reveals it.”—S. & H. 576:8-23.

No temple was needed. Jesus, when speaking to the Pharisees of the temple, united the temple and Him that dwelleth therein in this wise:

“And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.”—MATT. 23:21-22.

God and the Lamb are in this manner inseparable. For the Lord God Almighty and the Lamb are the temple of it. It was the Father who glorified the Son,—the Triune God.

“For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this:

for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.”—JOHN 5: 26-30.

Many in the world today are looking for a man—a ruler—who will execute judgment in the earth, yet, while the Word of the Son of God, and the Son of man is ringing in the fifth and sixth chapters of John and out from the entire Scripture that He it is who is finally coming to execute judgment, and that He now rules in heaven and in earth, assemblies of people gather in His Name and are divided as to whether He speaks the truth or not.

Can anyone read those chapters of John with thought and prayer, as a Christian, without acknowledging that Jesus is both Christ and God, “the Word made flesh”?

*“In the cross of Christ I glory
Towering o’er the wrecks of time.
All the light of sacred story,
Gathers round its head sublime.”*

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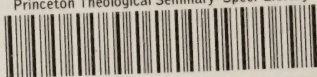
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